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THE

Christian Magazine,

FOR THE YEAR

1833.

CONDUCTED UNDER THE SUPERVISION

OF THE

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BY THE

REV. JOHN F. M'LAREN,

EDITOR.

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PREFACE.

With an expiring year are associated many painful and many pleasing reflections: but no sooner does Time introduce us to his youngest born, the New Year, than our mind turns from its retrospective musings, to rove into the untried, unexplored vista that opens before us. When an intelligent man finds himself standing on the turning point between two years, he will employ himself in seriously reviewing the certainties of the past, and contemplating the probabilities of the future. Memory and imagination will have now their busiest season. The reflections of this period will be various, according to the circumstances of the individuals who indulge them. The ardent youth bids a hasty farewell to the year that is past, and rushes into the arms of the future, as though there were no possibility of his hopes being frustrated, or his plans deranged: memory brings a tear into the eye of the afflicted soul, and cheering hope kindles up a smile that dries away that tear: the aged man of the world indulges a brief surprise that another year is added to his protracted life, and then undauntedly stretches his expectations into many years to come: the Christian, penitent for his sins, and grateful for God's tender mercies, throws himself anew into the arms of Divine Providence, saying, with reference to his plans for the future, "if the Lord will, I shall live, and do this or that."

About to enter on a new year of editorial labors, we cannot refrain from acknowledging, with gratitude, the goodness of the Lord towards us during that which has gone by. We entered on this work an entire novice in the editorial art, and with much reluctance did we consent to hazard the success of the publication by taking it into our hands. But God has been favorable, beyond what a too distrustful spirit dared expect, and the Christian Magazine has enjoyed a patronage more extensive, and has received an approbation more unanimous, than its most sanguine friends anticipated. Encouraged and cheered by the success which, under a kind providence, has thus far attended this work, we enter upon our labors, with sincere wishes for the temporal and spiritual welfare of our

readers, and earnestly soliciting the prayers and assistance of our friends and correspondents for the coming year.

There are two important objects which should always be kept in view by the guardians of religion: 1. To preserve and cherish what is good in the church; 2. To expel and exclude what is evil from it. These objects are closely associated with each other, and both must be included in our plans and efforts for the advancement of the church's interests. An excessive zeal for either one of them will, almost certainly, defeat its own aim, by infringing upon, or leaving in neglect the other. Do we bend all our force to the exclusion of erroneous opinions or pernicious and unscriptural measures from the church? While we are fighting, bravely it may be, on the frontier, piety is expiring at home, in our own and others' hearts. Do we call in our forces and marshal them around the narrowed domains of vital piety and experimental religion? Enemies take possession of Zion's fair fields—they lodge beside the very walls of practical religion, and only await the departure, to heaven, of the small bands of its amiable but inefficient defenders, to assert their triumph over all that is good and heavenly on earth.

It is only by a judicious arrangement of these two departments of christian effort, that the church can be preserved from the inroads of error and superstition. And, unless substantial walls are kept up around her territories, and the enclosure, which they embrace, is cultivated by pious and devoted citizens, and ramparts are extended beyond her walls, and the enginery of argument is planted upon them, never can we rationally hope to see her banner, with its inscription, Truth and Righteousness, waving triumphantly over the world.

Within its sphere, the *Christian Magazine* will continue to furnish its proportion of effort for the advancement of both these objects—the cultivation of genuine piety, and the defence and propagation of evangelical truth. To the providence of God we commit ourselves and our work, looking for his benediction with all the assurance that a consciousness of being engaged in his service inspires.

Jan. 1, 1838.

THE

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Religious Communications.

For the Christian Magazine.

THANKSGIVING SERMON.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." Psalms 147.1.

I. "The earth is full of the goodness of the Lord," exclaimed the pious Psalmist, when surveying the works of creation, and viewing that tender and careful providence which God exercises over the works of his hand. In the language of the same inspired writer, we may add—"the goodness of God endures continually." Although many centuries have passed away since the Psalmist wrote, we yet find that the Creator of the ends of the earth fainteth not in administering his righteous government, neither is weary in the dispensation of his favors. One earthly throne after another has crumbled into dust, but still His throne stands upon its eternal foundation; and the richest treasures of earthly monarchs have been exhausted, but still the treasury of God is full. The sun, which in the morning of time he created to afford light and heat to surrounding worlds, shines now as warm and as bright as it did then; the sky spreads as beautiful a canopy over the earth; the clouds pour down as genial and refreshing showers; the fountains bubble up as pure waters; the forests are covered with as luxuriant a foliage; spring comes as fragrant with blossoms; summer as vocal with the voices of rejoicing reapers, and autumn as plentifully laden with fruits. Indeed, wherever we turn, we see the footsteps of Him who crowns the year with his goodness, and whose paths drop fatness: they drop upon the pastures of the wilderness; and the little hills rejoice on every side.

But we see God's goodness manifested, not only in giving seed to the sower and bread to the eater, but also in the general movements of his providence: in his reigning over the heathen; in his directing and controlling the nations, overruling their plans and evolutions, and blessing the efforts of philanthropy, so that, notwithstanding the barriers which selfish despots and unhallowed alliances have erected to arrest the progress of civil liberty, its march is onward: people are becoming conscious of their rights and of their strength, and are gradually and firmly advancing in the patient exercise of the one, to the certain attainment of the other.

But where, in all that vast field which God has thrown open to

our contemplation and our enjoyment, do we find the goodness of our Divine Benefactor so clearly and so endearingly exhibited as in the kingdom of his grace? In the bounties of his hand, scattered in rich profusion over the face of the earth, we see the goodness of the Lord; and we see it in that overruling providence by which the human family is carried on to higher attainments in the arts and refinements of civilized life: but we see it most beautifully and most powerfully operating in the religion of Christ, and in the influence which that religion is exerting even upon those who are unwilling to acknowledge its power. It is the GOSPEL which gives a precious sweetness to the common gifts of His hand: it is the gospel, and it only, that can render it safe to put into the hands of the multitude that power which has hitherto been mostly in the hands of the titled few, and which ere long the multitude must and will possess themselves. The gospel!—here the goodness of God shines: here shines the riches of his grace! Before the world was formed, it was planned in heaven: soon as man had sinned, it was breathed in Eden: it was whispered by Noah: it was spoken by the Prophets: it was published aloud by Christ and his apostles; and now it is proclaimed, in every land, by the heralds of the cross. Nor has it lost any of its original efficacy. It is still accompanied by the influences of the Holy Ghost, without which even *it* would fail of reforming the world. Thus accompanied, it is the power of God and the wisdom of God to the salvation of souls. It is changing and renovating men. Witness Jews acknowledging the Messiah, Hindoos committing their idols to the flames, Islanders of the South taking their places in the sanctuary, and Ethiopia beginning to stretch out her hands to God. Witness, too, its effects in our American Israel: what evidences we here see of the goodness of God! what motives to gratitude and praise! True, here, as well as in less favored lands, it has to contend with infidelity: thereto it was appointed—it is the instrument of God to expel infidelity from the earth. Here, as well as in other lands, it has to grapple with spiritual wickedness in high places; but then the more manifest shall be its success, and the more splendid its triumphs. Indeed, it has already triumphed: it triumphs daily. Every sinner whom it translates from darkness to light is a monument of its power. It has translated many. In our own land it has entered the assemblies of the proud, and breathed into their bosoms the spirit of humility; it has bedewed, with the blood of sprinkling, the unclean and the polluted, and they have forsaken the haunts of vice, and loved to meet in the assemblies of the saints; it has boldly addressed the bitterest enemies of God, and they have become his friends; it has prophesied to the spiritually dead, and they have lived unto God. Under its influence, thoughtless youths have assumed the seriousness of mature years, and hardy veterans in iniquity have become as little children at the feet of Jesus: many, once prodigal in extravagant expenditures for the gratification of their pride, are now piously frugal for the sake of Christ; and others, once avariciously grasping after the riches of the world, are now throwing of their substance into the treasury of the Lord. Some, who re-

cently lay as a mass of moral pollution in the community, are now the salt of the earth; and recent lovers of darkness, are now burning and shining lights in the world.

Thus, although we have reason to weep that the church is still so unfaithful, so much pleased with slumberings and so sinfully conformed to the world, we have, nevertheless, great cause to rejoice that it is not universally so; that many are carefully walking in the footsteps of the flock; that God is smiling upon Zion, visiting her with delightful seasons of refreshing from his presence, reviving his work, and, in the midst of deserved wrath, remembering mercy. And although we have reason to mourn and be humbled that many and dangerous errors are spreading widely over the churches, we do at the same time see the goodness of our covenant God, in stirring up hosts of ministers and people earnestly to contend for the faith which was once delivered unto the saints. If Error, pursuing its serpentine course in a too successful concealment beneath the luxuriant herbage of the gospel, has thrust its venomous fangs into many of the flock, and sought to deposit its poison in the very well-springs of life, Truth, fair and fearless as an angel of light, has gone abroad with her healing balm. She is applying her remedy. Not a few of those, who had received the poison into their veins, are beginning to be healed, and, as the wild delirium it produced passes away, they are becoming sensible of their danger, and are addressing to others the voice of solemn admonition. May their warning voice be heard, and may the Holy Spirit, who alone can make the efforts of his faithful people effectual, bless their efforts, and carry on his work of reformation until the whole church shall arise and shine in the clear light of evangelical truth, and stand arrayed in the beautiful garments of evangelical holiness.

II. Having thus glanced at some instances of God's goodness, let us inquire, in the second place, what return we should make to him for his benefits. If revelation were silent on this subject, reason and nature tell us that God is to be praised. Gratitude is due to a benefactor. This is a proposition which needs no proof. We are unwilling to be thought ungrateful to an earthly friend: we intuitively condemn him that is so;—and shall we be ungrateful to God? Were you to open your doors to some wandering, friendless orphan; were you to feed him at your table, and clothe him from the fleeces of your flock; were you to educate him as a son, and finally to give him an inheritance among your children, would you not expect him to consult your wishes in the regulation of his conduct—to regard your feelings, your character and your interests, and to give you the honor and the love that are due from a child? And has not God stronger and more sacred claims upon our gratitude? We have been reviewing some of his mercies: we have seen that they are great, and that his goodness endures to all generations; that with a munificent hand he pours forth, for our enjoyment, the bounties of his providence and the riches of his grace—and shall we, in the exercise of a mistaken, and freezing, and detestable selfishness, refuse him our gratitude? However others may feel, sure I am, every be-

lieving soul will exclaim—"I will sing unto the Lord as long as I live: I will sing praise unto my God while I have my being."

But, in what manner is praise to be rendered? May we, with the coldness and self-complacency of the Pharisee, say, 'God, I thank thee?' Or is it sufficient, no matter with how much apparent fervency, to offer, at stated seasons, the heartless acknowledgment of our lips? My brethren, "God is a Spirit, and they that worship him must worship him in spirit and in truth." Every day, and every moment, his tender mercies are showered upon us, and every day, and every moment, should those mercies be gratefully acknowledged. To do this properly, and to the acceptance of God, we must carefully observe his favors; cultivate an humbling sense of our helplessness and ill-desert; acknowledge Christ Jesus as the meritorious cause and medium of their communication, and sincerely devote ourselves and all that we have to his service.

1. Carefully observe the motions of his providence. We cannot exercise an intelligent gratitude, unless we know the mercies God is bestowing upon us; and we cannot know them, unless we attentively watch the working of his providence, and his special dealings with ourselves in particular. If one of those favored shepherds, to whom was first announced the nativity of Bethlehem's Babe, had been totally deaf and totally blind, he could have realized nothing of the joyful amazement of his companions, when the angel of the Lord appeared unto them and the glory of the Lord shone around them, nor could he have participated in the mingled emotions of love and gratitude, which they felt while listening to the celestial harmony that broke the stillness of night with the song of "Glory to God in the highest, and on earth peace, good will towards men." Neither can we, my brethren, be transported with a sense of the divine goodness, or sweetly lost in love and praise, unless our souls are awake to hear the softest breathings of God's mercy, and to behold the effulgence of love to his people, which shines in his every dispensation. Often, a shameful ingratitude takes up its temporary residence in the believer's heart, and praise dies upon his lips; not, however, because he would be ungrateful, but because, in consequence of a culpable inattention, he is ignorant of the blessings with which he is actually surrounded. He murmurs and complains, supposing himself forsaken of the Lord. He thinks it night when it is day; and complains of clouds and tempests, when the sky is clear. Like Hagar, he is ready to perish with thirst, though a crystal stream is rippling at his feet. He complains of the fewness of God's favors, and goes, impoverished and weeping, on his pilgrimage, though pearls and precious gems are scattered along his path. Ah, my brethren, if we would praise God with cheerful hearts, let us watch the footsteps of his providence, let us search for his mercies as for hid treasures. Even in the severest of his dealings, we will find him still merciful. Although he sometimes makes darkness and thick clouds of the sky his pavilion, as he did when the Israelites stood upon the shores of the sea, we will find, as they did, that it is for our preservation and for the destruction of our enemies. "My son, give me

thy heart," saith God, "and let thine eyes observe my ways." It is because of their neglecting this command, that many of his children are sad when they should be joyful, and hang their harps upon the willows, when they should be sending the sweetest music from their chords. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Ps. 107.43.

2. Cultivate a humbling sense of your helplessness and ill-desert. No man can be called grateful who does not feel that he is poor and helpless, dependant for every blessing, and deserving to be pursued for ever by the wrath of the Almighty. To such a man, the smallest gift of God is precious. When he looks at the many mercies by which he is surrounded, when he sees the loving kindness of his heavenly Father impressed upon all his temporal comforts, and, above all, when he sees its clear exhibitions in his religious privileges and spiritual enjoyments, he feels the poverty of human language, and is filled with emotions of gratitude too big for utterance. This accords with the experience of the saints in every age. And surely, Christian, you can testify, that you have experienced the warmest emotions of gratitude—have been most ready to gird yourselves to the work of the Lord, and to arouse your every affection to the celebration of his praise, in those very seasons when you have been most helpless, most dependant, and most unworthy in your own estimation. Then it is that self appears little and insignificant; and in every deliverance from danger, and in every enjoyment, and in every affliction, too, we can see the manifest agency of an Almighty arm; and, as we pass along in the path of our pilgrimage, we feel that an infinite benevolence is yearning over us, and that the wisdom and the power of the Eternal are exerted, to direct us in safety through the very midst of the bland allurements and the scowling enemies that muster along our path. It is under the influence of such a feeling, and in view of such deliverances, that grateful souls exclaim—"Not unto us, O Lord, not unto us, but to thy name give all the glory."

3. If you would offer an acceptable thanksgiving, let me observe, in the third place, you must receive every blessing in the name of the Lord Jesus Christ. Whether those of you who are yet in your sins understand me or not, certainly those who are quickened by the Spirit know what I mean, when I say, that a view of the Lord Jesus gives an unspeakable value to every blessing. In the exercise of an appropriating faith, you may look upon each one of the ten thousand bounties of providence as so many evidences of God's paternal care—as so many earnests of eternal blessedness. Upon your food, your raiment, your possessions, and upon all your enjoyments, and all your sorrows, you may see, as it were written by the hand of God, "a token of my love for the sake of my well-beloved Son." Thus viewed, they are sweet—they are precious—they taste of heaven. Indeed, the gifts of God have no real sweetness to him who receives them not in the Lord, and, of course, they will awaken no gratitude within him. Let us then receive them as gifts of God through Jesus Christ our Lord, if we would form a proper estimate

of their worth, and render, for them, an acceptable praise. In the name of Christ, too, must our thanksgivings be offered. If not offered in his blessed name, they are nothing better than solemn mockery. "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 13.15.

4. Devote yourselves and all that you have to the service of the Lord. Our deeds must praise him. It is not enough that we believe in his name. Faith without works is dead. If we rightly believe, we will glorify him in our bodies and in our spirits. The light that is in us will not be hid. It will appear. We will not shrink from any labor, however arduous: we will not ignobly steal away from the post of duty, however exposed to danger, or to the scorn and derision of men. If the Lord has kindled a holy flame in our hearts, that flame must blaze forth; it must shed abroad its light, so that others, seeing our good works, may be led to unite with us in praising and glorifying our Father who is in heaven.

Tell me, ye professors, who loiter like sluggards in the streets of Zion; and ye, who stretch yourselves upon the bed of spiritual sloth; and ye, who yield a daily and a guilty conformity to the world; and ye, who come into God's temple as his people come, and sit before him as his people sit, and hear his words but will not do them, who with your mouths show much love, while your hearts are going after your covetousness;—tell me, do ye praise the Lord? Alas! too many such there are, whose religion consists in the observance of a few heartless forms, but never finds its way into the ordinary transactions of their lives; whose services are all stinted, and cold, and lifeless; who seem afraid lest they too ardently love thee, thou Glorious One, and be too zealous in thy service, and make too many and too costly sacrifices for the promotion of thy glory. O, my brethren, let not this be our character! Much have we received. Deeply, deeply are we indebted to our gracious God. Let us love and serve him, not in word merely, but in deed and in truth. Let us evince the sincerity and the genuineness of our gratitude, by presenting our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service. Without a godly life, all our professions, our praises, our prayers, our hopes and our faith, will prove at last to be but sounding brass and tinkling cymbals. And when in the delightful duty of praise we emulate the angels, who, shouting loud hosannas, cast their crowns at Jehovah's feet, let us, in imitation of their example, devote our lives, our talents, our possessions to his service. Yes, brethren, our *possessions*, our property—for the silver and the gold are the Lord's. If he has entrusted any of it to us, he commands us to use it to his glory, and to cast a liberal portion of it into his treasury. And shame, shame to those who refuse to give of their treasures to carry on the work of the Lord; but blessing, blessing to him that honors the Lord with his substance, and with the first fruits of his increase, for his barns shall be filled with plenty, and his presses shall burst out with new wine. Prov. 3.9. Therefore, give unto the Lord the glory due unto his name; bring

an offering, and come before him; worship the Lord in the beauty of holiness. 1 Chron. 16.29. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3.10.

Such is the praise which God requires. Let us, therefore, strive, with a holy emulation, to outstrip each other in the christian race; to excel each other in holiness; most to abound in works well pleasing to God, and most to contribute to the building up of his kingdom in the world.

III. Such expression of our gratitude, by devotion and praise to God, is good, pleasant, comely.

It is *good.* God has commanded it. He is not unreasonable in any of his commands. He has a right to our gratitude. Thus to praise him, is the only way to secure a continuance of his favors. It enlarges the heart, elevates the affections, and wins the divine approbation. Therefore, offer unto God thanksgiving, and pay thy vows unto the Most High: sing forth the honor of his name, and make his praise glorious. Even God will finally become weary of throwing away his bounties upon those who, by withholding praise, show that they do not value them. Why was Nebuchadnezzar, who boasted to have built great Babylon by the might of his own power, and for the honor of his own majesty, driven into the fields, to herd among the beasts and eat grass like an ox? Why did dogs lick up Ahab's blood? Why was Pharaoh, around whom the prowess and the chivalry of an empire were embattled, hurled, as in a moment, from the height of earthly grandeur, and buried, with his horsemen and his chariots, in Egypt's dark sea? Why were worms commissioned to hold their carnival beneath Herod's purple robes, even while he was sitting upon his throne and eagerly drinking in the adulation of an idolatrous people? Ah! my hearers, they were ungrateful. They gave not God the glory. They acknowledged not His hand in the riches and the honor and the power with which they were invested. In their fate, we see that it is an evil thing to forget the Lord, and be unmindful of the rock of our salvation.—And in the smiles of heaven which ever beam upon the grateful, we see that it is good to give thanks to the Lord, and to sing praise unto thy name, O Most High; to show forth thy loving kindness every morning, and thy faithfulness every night. Ps. 92.1,2.

It is *pleasant.* It is the most delightful employment in which we can be engaged. To you, children of this world, who, in the midst of many received blessings, remain strangers to God, whose affections never ascend to spiritual objects, but pant and grovel after the empty pleasures of sense, there may be nothing pleasant in the service of God. To you, it may be a disagreeable drudgery: you may wonder what can induce the Christian to forego the sinful pleasures which engross your affections: you may call him fool, for ascribing the success of his every enterprise to God, and for offering to Him the praise and the glory due unto his name:—but far different are

the feelings of those who are, by the Spirit, awakened to a sense of their utter helplessness, and who see themselves in possession of precious blessings, in the obtaining of which they had not even an instrumental agency, and who trace them all to the undeserved goodness of that gracious Being whose tender mercies are over all his works.

Tell me, expectant of another and a better world, is it not pleasant to serve God from the impulse of gratitude? Is there not an imperishable joy in withdrawing from the world, and communing with God, the beloved of your souls? Is it not unutterably delightful to feel your own weakness, and, leaning on the arm of your Redeemer, to ascend the mount, and cast your eyes over the landscape of his providence and his grace, where ten thousand trees of heavenly origin are bending beneath the burden of their fruits, and ten thousand streams of love are flowing pure as crystal from the throne of God? And in view of such a scenery, is there not a rich portion of heavenly sweetness in awakening the pure and holy affections of your soul to one continued symphony of praise? Patriarchs and prophets, apostles and martyrs have testified that it is pleasant to dwell in adoring contemplation on the character of God; to direct the undivided faculties of the soul towards him, and, in felicitous remembrance of all he is and all he has done, to burst forth in grateful hallelujahs.

And now, my hearers, need I add that praise is *comely?* Need I tell you, that the very exercise of praise is calculated to unnerve the stormy passions of the human breast, and to cherish and strengthen such as are amiable? Need I tell you, that in this exercise the soul becomes assimilated to angelic purity, shakes off the dust of earth, and soars in her heavenward way like a dove whose wings are covered with silver and her feathers with yellow gold? Need I tell you, that it does, indeed, win down the beatitude of heaven into the soul, and throw the beauties of holiness and the softened effulgence of celestial glory around the believer? Aside from its moral sublimity, there was a spiritual beauty in the scene at the foundation of the second temple, where the priests and the Levites, arrayed in their appropriate apparel, sang together in praising and giving thanks to the Lord and shouted aloud for joy; and surely there was no less spiritual beauty in the scene at the shore of the Red Sea, when Moses and the children of Israel sang the glorious triumphs of the Lord, and extolled him as their strength and their song and their salvation. David was mighty in war, and full of majesty upon the throne, but never did David appear more comely than when, awakening the chords of his harp, he celebrated the praises of Jehovah. And never did the Virgin Mother of our Lord stand in an attitude of greater spiritual comeliness than when, in her interview with Elizabeth, her soul magnified the Lord, and her spirit rejoiced in God her Saviour. And never does any believer appear more comely in the sight of God, than when, sensible of his own unworthiness and tenderly alive to every boon that falls from the treasury of heaven, he advances to higher and higher attainments in holiness, and ren-

ders the pathway of his journeyings vocal with loud hosannas and songs of deliverance.

My hearers, let our thanksgivings, now and through all our life, be such as the Searcher of hearts pronounces *good*, *pleasant*, and *comely:* then "the blessings of earth shall be, for you, the earnests of that felicity which God prepares for you. Grace shall be followed by glory; and in that kingdom of joy into which you shall enter when you go from this world to the Father, you shall continue, but with gratitude infinitely more warm, with infinitely more ardent transports of love and joy, to serve and glorify the Author of your mercies, and to sing for ever that song of triumph—Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." M. Neil.

For the Christian Magazine.

DR. WOODS ON MAN'S INABILITY.

It was a prominent doctrine of the Reformation, that man, in his fallen state, is utterly helpless, and has lost all ability to do any thing spiritually good. This sentiment was considered an essential part of that system of doctrines which ascribes to grace alone the undivided glory of the sinner's salvation. By this, "the loftiness of man is bowed down, and the haughtiness of man is made low, and the Lord alone is exalted," in the application, as well as in the purchase and the contrivance of our redemption. But it is well known that there has been a wide departure from this principle, in many churches which still claim the title of Calvinistic. In the pulpit, and by the press, it is boldly and extensively avowed, that men are perfectly able, if they were only willing, to believe the gospel, to love God, to repent, and to practice universal holiness. It is alleged that, without this ability, men would be under no obligation to believe so; that they could not be justly punished for their unbelief, and that it is altogether improper to pray that God would *enable* sinners to come to the Saviour. It is not unfrequently asserted, that the most successful mode of preaching is to dwell upon "man's ability, and therefore responsibility," as if the former were necessary to the latter, and that conversions are most numerous under such preaching. Now, we are really at a loss to conjecture what kind of conversions are effected, when sinners are plainly told that they *can* convert themselves, if they *will:* that they *can* make to themselves a new heart, if they *will.* We would not be uncharitable; nor would we limit the Almighty, by asserting that he does not sometimes bless his own truth, though mixed with much error, for the conversion of sinners;—but we ask, is there not great danger of self-deception? Will not those who are told that they *can* do every thing of themselves, if they *will*, be much more likely to deceive themselves, than they who are explicitly told, "it is God who worketh in you both to *will* and to *do*." We may suppose a protracted meeting, where this sentiment holds a prominent place in the public ministrations: in

many, who appear to be awakened, the animal feelings only are excited, by the floods of terror which roll over them. They are aroused to effort; which is so far well enough. But they are told that they *can* repent if they *will;* that they must not pray for repentance, but they must repent. In the state of feeling to which they are raised, they very naturally suppose they have done all they can, and therefore conclude they have repented and have experienced a change of heart; when, probably, the hope, the peace, and the joy which they indulge, are nothing more than the cessation of their terror and distress—the calm which succeeds the tempest. We ask, can they who think they have repented by their own power, ascribe their *whole* salvation to the grace of God? And if they do not, we are very certain they are altogether unprepared to join in the song of the redeemed.

Again: it is important to inquire, what effect will such preaching have upon the careless hearers of the gospel? They are told that they can repent, if they will; and they will generally admit the assertion, for it is perfectly congenial to the principles of the proud, carnal, unrenewed heart. But this very belief of their ability will be made a reason for delay.—"We believe we *can* repent: we intend to do it sometime, but not yet: we will wait for a more convenient season." We think the most rational, as well as the most scriptural way of arousing sinners to exertion, to apply for divine strength, without which their exertions will be vain, is to tell them plainly their utter ruin and entire helplessness. "O Israel, thou hast destroyed thyself, but in me is thy help." Experience proves, that what men believe they have full power to accomplish they defer and defer, and, however absurd and hazardous their conduct, they flatter themselves they can do it at any time. Under this impression, and as a legitimate consequence of this principle, we fear millions have "resolved, and re-resolved, and died the same."

The venerable professor, whose letter is before us, has become convinced of the pernicious tendency of this error, which he tacitly admits he had himself imbibed. His letter to Young Ministers on this subject, is introduced into the *Western Luminary* by the following appropriate remarks:—

"When such a ripe scholar and aged minister as Dr. Woods sees fit to condemn his own manner of teaching, as he tells us, and deliberately to change it, it is high time for younger divines to ask themselves whether they have not run into error respecting the same doctrine. We have often heard human ability dwelt upon so forcibly by preachers—without sufficient explanation as to the meaning of the terms used—that plain Christians viewed it as an attempt to prove that men could change their own hearts, without a divine influence. Dr. Woods's truly scriptural, and somewhat novel exhibition of the subject, will serve as a timely check and caution to many; and the more so, because, having long practised the mode of teaching which he now condemns as unscriptural, he must have become fully acquainted with it in all its bearings. S. S."

We add an additional remark. The standing of Dr. Woods in the christian church, his long connexion with the oldest theological seminary in our country, and one which has furnished the greatest number of pastors to the American churches, his amiable disposition, his exemplary piety, and the candor and christian meekness which breathe through the whole letter, recommend it to the serious and impartial consideration of all invested with the sacred office.

"To Young Ministers.

"*Beloved Brethren and Friends*—To ascertain the best manner of inculcating moral obligation, must be regarded by all, especially by ministers of the gospel, as a matter of high importance. And how can we expect to do this except by a careful study of the Holy Scriptures? What better can we do, than to *speak as the oracles of God?* What more effectual method can we pursue, of impressing the minds of men with their obligations, than that which God himself has chosen? Let us then listen to divine instruction, and, by a careful attention to our inspired model, endeavor to settle our minds on this interesting subject.

"I have already advanced the sentiment—to which I doubt not you will readily accede—that the opinions which have been held, and the modes of teaching which have been practised among christian ministers in any place or at any time, may properly be subjected to a candid, fair, and thorough examination. Indeed, I think they ought to be subjected to such examination, not for the purpose of strife, but for the purpose of determining where the truth lies.—We are directed to *prove all things and hold fast that which is good.* The cause of truth can never be injured by diligent and impartial examination; nor, in my view, can it be considered as safe, except where such examination is generally encouraged. This principle of free inquiry is so important, that we ought surely to be willing that our own opinions and manner of teaching should be reviewed with perfect freedom by our brethren. And when they think proper to enter on such a review, and to charge us with what is incorrect and unscriptural, we ought to receive it meekly, and, if done with a right spirit, thankfully too, remembering that we are fallible at best, and endeavoring to profit by the animadversions which are made upon us.

"I have nothing more to add by way of introduction, except to request you to guard against hasty conclusions, and to suspend your judgement in regard to the subject now to be examined, till you shall have carefully attended to all which I have to offer.

"One of the ways in which many ministers, at the present day, endeavor to impress the minds of sinners with their obligation to love God and obey the gospel, is to assert, in strong and unqualified terms, that they *can* do this, that they have *ability* or *power* to love and obey God. And there are not a few who generally make this their first and chief argument. Some of the most popular and successful preachers that I have known, have been accustomed to inculcate obligation in this way. Indeed, this has, in a higher or lower degree, been the prevailing practice of those ministers with whom I

have had the most intimate connexion, and whose intelligence and piety I have regarded with the sincerest esteem and affection. On this account, I would gladly leave this subject untouched, did I not suppose that fidelity to the interests of the church requires me to rise above all personal considerations. The subject, I am well aware, has difficulties, some inherent, and more factitious. But I cannot admit this to be a reason for passing it in silence. And I may perhaps feel a little more bold to speak on the present subject, because the general manner of teaching which I shall undertake to examine, has been my own manner, as well as the manner of those with whom I have been so happily associated.

"On this, as well as every subject relating to the duty of ministers, our first and principal inquiry must be, What saith the scripture? Do the inspired writers inculcate upon the sinner his obligation to repent and obey the gospel, by affirming that he is *able* to repent and obey? Let us, like the noble Bereans, carefully search the scriptures, to see whether these things are so. If Christ and his prophets, and apostles, judged this consideration to be so eminently suited, as some imagine, to impress the mind of the sinner with his obligation to be holy, nothing can be more natural than to suppose that this must be apparent in the sacred records. Doubtless, the inspired writers had as much desire as any of us have to justify the ways of God to man, and to wake up in the sinner a proper sense of his duty. In various ways they labored to do this: but did they ever labor to do it in the way now under consideration? Did they ever assert that sinners *can* do what God requires? I have found *no place in the Bible where they do this*, though I have searched diligently for such a place, and have sometimes wondered that there was none.

"Now, if the result of my inquiries is according to truth, it must be a fact worthy of special remark, that those divinely commissioned teachers whom we regard as infallible, never, in any instance, urged the consideration that sinners are *able* to obey the divine command, as a means of impressing them with their obligation to obey. How can this fact be disposed of by those who frequently urge this very consideration? I can imagine only three things which they would think proper to say.

"The *first* is, that the sacred teachers considered the ability of sinners to be so evident, that it did not need to be either proved or affirmed, but might always be taken for granted;—just as I have endeavored, in a former letter, to show the case to have been in respect to moral obligation.

"Here I readily admit, that the kind and degree of ability which *really belongs* to the sinner, namely, that combination of powers and faculties which constitute a moral agent, was indeed considered by the sacred teachers to be so evident, that it did not need to be even mentioned by them. And why is it not safe for us in this and other things, to copy their example? If it was proper for them to take the sinner's ability for granted without making any mention of it, why not equally proper for us? If, when they omitted to urge

the sinner's ability, they omitted nothing which was suited to be profitable to the souls of men, why may not we safely treat the subject in the same manner? And if they are not justly exposed to the charge of denying the sinner's moral obligation, or of denying any ability which the sinner possesses, because they made no distinct mention of such ability, why should this charge be brought against any preachers at the present day, because they do as the inspired writers did?

"But, *secondly*, it may be said there are circumstances at the present time which render it necessary to adopt new modes of teaching. There are new errors to be confuted; new false refuges to be exposed; new misapprehensions to be corrected. And though there might be no particular occasion for the inspired writers distinctly to mention the sinner's ability, there is much occasion to mention it now.

"An allegation of this kind, I acknowledge, deserves very serious consideration. For it is certainly important that our mode of instruction should be adapted to the ever-varying states of the human mind, and the ever-varying circumstances of the world. And if it plainly appears that the sinner at this day makes use of any plea to justify himself, which we have reason to think never occurred to the sinner at any of the times when the inspired writers lived, we must meet the case as well as we can; and having no express precept or example in the word of God to direct us, we must derive what help we can from the general instructions of the Bible, and seek wisdom from above to guide us in the right way.

"But would it not be rather strange and unaccountable, if none of the many generations of sinners, addressed by the Prophets and Apostles, ever fell into the particular error which it is so necessary to confute at the present day? In all those former periods, sinners had the same deceitful wicked hearts as they now have—hearts inclined in all possible ways to repel the charge of blame worthiness, and full of inventions to justify or palliate disobedience. The sacred teachers held forth the doctrines of man's depraved, ruined, helpless state, and the absolute necessity of being renewed by the Spirit, and saved by grace. Now can it be believed, that no sinners were disposed to pervert this doctrine, and excuse themselves, in the same manner as they do at the present day? Our Saviour, in the parable of the talents, evidently meant to expose the same kind of plea which is now made. One of the servants accused his Lord of reaping where he had not sown. This wicked servant was manifestly intended to represent those sinners who think that God demands too much of them—more than he has given them the means of performing. And the apostle Paul speaks of those who attempt to justify themselves in their sins, on account of their dependance on the grace of God for salvation. I must, therefore, be slow to admit, that there was not, among sinners formerly, the same disposition as there is now, to pervert the truths of religion, and to palliate their own guilt; or that they were less fruitful in excuses and self-justifying pleas.

"If sinners in former times did indeed make less of the plea of

inability than they do now, was it not probably owing to the fact, that their depravity, and guilt, and dependance on God, were taught in a more plain, simple, and earnest manner, than they are at the present day? And if we can do any thing towards diminishing the frequency and influence of the plea of inability, must it not be by excluding from the pulpit all abstruse speculations on the subject; by going back to the serious, plain, practical manner of the inspired teachers; and by employing the very considerations, and, more frequently, the very language, which they employed? If there are any new excuses and pleas among sinners, might we not most effectually remove them, simply by avoiding new and unscriptural modes of teaching?

"*Thirdly.* It may be said that the meaning of words and phrases has been changed, and that in order to teach just what the sacred writers taught in regard to the sinner's obligation, we must make use of other language; that what they taught in other ways, without any mention of the sinner's *ability*, we must teach by expressly *affirming* and *urging* his ability.

"To this I reply: If the proper meaning of the words and phrases employed in the Bible to enforce the sinner's obligation, has been changed, and is not now rightly understood, then let these words and phrases be explained, and their proper meaning restored; so that, when we would teach the same things which the sacred writers meant to teach, we may safely use expressions and representations of the same kind, and may feel that there is no necessity for any other.

"Thus far I have presented only the negative view of the subject. I have dwelt on the fact, that the inspired teachers do not any where expressly assert the sinner's ability to obey God. I must now add, *that they expressly assert the contrary.* This fact is as obvious as the other, and it is certainly as important. I have for many years been led more particularly to consider this fact, by attention to the word of God."

(To be continued.)

Extracts.

RULING ELDERS.

Scriptural authority for the office.—The authority for the office of Elders is derived directly from the scriptures. This will clearly be seen from the examination of a few passages:—"They ordained elders in every church, Acts 14.23: "Ordain elders in every city," Tit. 1.5. We remark on these passages, that they suppose a plurality of elders in every church. There is no reason, however, to suppose that there was more than one pastor in each church. In the Revelation, the address to the church is through the angel or pastor. One person was set apart wholly to the work of the minis-

try, and him the church maintained; but they would have been unable to support more pastors than one. When, therefore, we read of elders in every church, we understand the phrase not of plurality of pastors, but of the pastor and lay-elders associated with him in the government of the church. Another passage, in which the authority of this office is implied, is Rom. 12.6–8. We allude particularly to the clause—"he that ruleth with diligence," in which we conceive there is an allusion to a separate and well known office, distinguished from that of him who teaches, and of him who ministers—that is, from the pastor and deacon. The principle seems to be assumed, that there is in every church, duly constituted, an order of men, whose exclusive business is that of ruling. Indeed, the very idea of the government with which Christ has invested his church, necessarily supposes such an order. There must, in every church, be some to rule, and some to be ruled. And the former we conceive to be elders of the Presbyterian church. These views are farther confirmed by 1 Cor. 12.28. In this passage *government* is mentioned as a distinct and separate office, intrusted to a separate order in the church. Of whomsoever we interpret this expression, the principle is plain, that the office is supposed to exist in the church. And if this be not the eldership of Presbyterianism, what is it? We will add only another passage—1 Tim. 5.17. Here two classes of elders are described—those who rule merely, and those who labor in the word as well as rule. It seems strange that there should have been any controversy on the authority of the eldership, when the testimony of the scriptures is so explicit. But what has not been controverted? Let this only lead us to a more diligent study of the scriptures, that we may be sure our views are formed agreeably to them. And having seen their authority for this peculiarity of our church, let it be our concern to have the order and the office, in all respects, such as the scriptures require.

But our argument for the authority of the eldership does not end here. We have seen it is scriptural, and it may be satisfactory next to show that it is reasonable. Here, as in every other case, the scriptures approve themselves to be the treasures of wisdom and knowledge. And this office will be found to be, in all respects, such as the nature and circumstances of the case require. 1. It is necessary for the edification of the church. When any one joins himself to its membership, the first design of so doing is his own edification. This is a sacred tie of duty, by which all the members are bound to one another. They are associated for the hallowed purposes of strengthening the hands and comforting the hearts of one another. The ignorant are to be instructed, the weak supported, the wavering confirmed, the perplexed directed, the mourning comforted, and the sick tenderly and assiduously visited. But by whom are all these duties to be discharged? Is it by a single pastor, to some hundred persons? That is impracticable. How reasonable that there should be associated with him, for these labors of love, a few of his people who are distinguished above the others by knowledge, prudence, influence, piety, and zeal. The fact that such duties are required, is

presumptive evidence that the office has been appointed. It is a great evil when these are supposed to be duties of the pastor only. The consequence is, they are not, for they can not be, rightly discharged. Besides, the pastor, in his vain attempt to overtake them, is led to neglect the laborious study of the scriptures, and careful preparation for preaching the word. We do not wish to relieve him of these duties, but we do wish to see them more effectively discharged than he is able to discharge them; and we do protest against every thing whereby his attention may be diverted from the higher duties of his office. A cry has been got up, in our times, that pastoral visiting is a more important exercise of ministerial duty, than preaching the word. But this is either a miserable pretext for the neglect of a most arduous and laborious duty, or it is a melancholy delusion. Visiting, we hold to be a most important part of the minister's duty. But let him never forget that his first, great, and absorbing duty is the public preaching of the word. To that, every thing is to be subordinate. Arrangements may be made, whereby he shall have aid in the other duties of his office; but this he must discharge himself. Let his elders be such men as the New Testament requires for the office, and the more private duties of the ministry will not be neglected. And let preaching be raised to a proper standard, and there will soon be a change in the tone of public sentiment and feeling. 2. The office of the eldership forms a reasonable and equitable balance of power in the church. Human nature is encompassed with weakness and folly. And in all the arrangements of the church, its Great Head has shown his wisdom in guarding, as far as possible, against these evils. If power is in the hands of an individual, we may expect either the abuse or neglect of it: if it is with the multitude, we may look for confusion and dissension. Let the government of the church be with an individual, and we can expect, from human nature, only either tyranny or licentiousness; let it be with all the members of the church, and we will have discord and contention. The office of eldership appears to be the happy medium, avoiding the evils and embracing the advantages of both, securing alike the liberty of the people and the respect of their rulers. It is an office, we conceive, not only strictly scriptural, but truly reasonable.

We might farther derive an argument for the Presbyterian eldership, from the government of the Jewish synagogue. It is certain there is a strong resemblance between the government of our churches and that which obtained in the synagogue, in the time of Christ and his apostles. And it is not an improbable opinion, that the Christian Church would be built on a model with which the people, in those times, were familiar.—*Orthodox Presbyterian.*

THE SPIRIT OF INTOLERANCE.

An Extract.

"I believe it is a spirit of pure and tremendous mischief; a spirit of sin, that commingles in its texture the qualities of jesuit, stoic.

sectary, tyrant—all the worse for being dressed in robes of righteousness, or displaying, as it were, the glorious enamel of an angel of light! To counteract it, ought to be considered a part of our piety, as it is of our wisdom. The spirit of domination—of persecution—of church power, substituted for argument and moral suasion—of profane ambition after *sacred* notoriety and eminence—of 'envy, debate, malignity'—affecting very extraordinary regard for the PURITY of the church, and denouncing in its way some of her holiest allies and noblest champions on earth: the spirit that grieved a Sandford to death; that would sacrifice a Barnes, a Duffield, and a thousand others, on the altar of a bloody and relentless 'orthodoxy,' falsely so called; that cares very much less, after all, for a man's theological principles, than for his ecclesiastical politics, and would be well enough suited even with such humble retainers as you and me, would we but consent to the pious servility of acolothists to them, vote with them on all occasions, and 'get up behind' the careering Jehus of their party; SUCH A SPIRIT EXISTS NOTORIOUSLY in our Presbyterian church, to mention no others, and deserves to be watched, dissected, and exposed to the indignation of mankind.—Mincing will not do. Neither covert nor artificial action suits; nor inconsistency between theological and ecclesiastical professions.

> "*Nec tali auxilio, nec defensoribus istis*
> *Tempus eget.*
>
> "Not such assistance well becomes the laws
> Of truth eternal; nor admits her cause
> Of tame defenders, servile and serene:
> The times demand that Christians should be 'men.'"

We have a few observations to make on this "extract."

1. The *author* of it is the Rev. Samuel H. Cox, D. D.—the writer of "*American* Religion and Church Order"—the same, who, on the floor of the last General Assembly, declared that he might forgive a certain brother, but that he should not "forget what he had said, in time, or *in eternity!*"

2. His *tolerance.* After describing "the spirit of intolerance," very justly, as "a spirit of pure and tremendous mischief," &c. &c. he tells us, in very unequivocal terms, where it exists, viz. "in our Presbyterian church," among those who affect "a very extraordinary regard for the PURITY of the church." And what will this charitable man do with these brethren? Why, their spirit must be "watched, dissected, exposed to the indignation of mankind." No "mincing"—no half-way measures must be used. "Covert" and "artificial action," it appears, has been tried, but it does not "suit." "Inconsistency between theological and ecclesiastical professions" have been found equally unsuccessful. All these are to be thrown aside as blunted weapons. *Non tali auxilio*, &c. So that, we suppose, the author intends to act above-board, and will no longer be a "tame, servile and *serene* defender" of his sentiments; that is, he will be precisely as *intolerant* as those whom he denounces.

3. *Accusations against his brethren.* Had the Doctor not shown

distinctly the persons, in whom he considered the spirit of intolerance as exhibiting itself, we should have been very far from suspecting that he intended his description of it to apply to any of his Presbyterian brethren. A large body of our ministers, many of whom, we doubt not, (though in humbler circumstances and less conspicuous, at present, than their accuser,) will shine, hereafter, in brighter glory than he—are accused by him of *insincerity*—they only *affect* a regard for the purity of the church; of a *spirit of domination —persecution—profane ambition* after *sacred* notoriety and eminence—*envy—debate—malignity*—a spirit that would sacrifice this one and that, "and a *thousand others*, on the altar of a *bloody* and relentless 'orthodoxy,' *falsely so called*"—caring "*very much less* for a man's theological principles, than for his ecclesiastical politics," &c. He talks of *malignity*—and was it the spirit of *love* that guided his pen, when he recorded these unfounded aspersions against his brethren? Was it the spirit of charity, or tolerance, or conciliation, that induced him to repeat the cruel calumny relative to the death of Mr. Sandford? If the soul of that pious, departed brother could have a short intercourse with the living, with what solemnity would he rebuke those who dishonor his memory, and cast an implied imputation upon his piety, in order to vent their unhallowed wrath against men, whose only crime is their firm, conscientious, and indomitable attachment to the truths of the gospel, and the institutions of their church. We might pause over almost every line of the above extract, and point out something in it exceedingly unkind and ungenerous: but we leave it, and only add our sincere desire, that the Lord may deliver Dr. C. and all who participate in his views and feelings, from their own peculiar and dangerous principles —lead them into all truth—and fill their souls with hope that maketh not ashamed, and consolations that never will expire.—*Presbyterian*.

Miscellaneous.

For the Christian Magazine.

PSALMODY.

You will confer a particular favor, by republishing the following Testimony of the Associate Reformed Church, emitted at a time when the question to which it refers was much agitated in the American churches. I presume but few of your readers have ever seen the document, as the printed copy in my possession is the only one extant, as far as my knowledge goes. It contains much valuable truth, and, in this day, so famous for distorting gospel truth and Reformation principles to suit the whims and notions of every speculator in theology, it is peculiarly valuable, as setting forth the meaning which the fathers of our church attached to that section of our

standards which treats of the duty of the church in the matter of her Psalmody. X.

Extracts from the Minutes of the Acts and Proceedings of the Associate Reformed Synod, met in Philadelphia, May 29th, 1793, and published by order of Synod.

"The ministers and elders in Synod assembled, having seriously considered that religious singing, or uttering the praises of God with a musical air, is entirely neglected by some, and much depraved by others, esteem it their duty to declare, and by this act they do declare, what they think is truth and duty respecting that exercise.

"Devotional singing is an important branch of moral worship. It was practised, with divine approbation, before the Sinaiac covenant existed. Ex. 15. It was a common service under the Old Testament dispensation; and even then, was preferred to the most solemn ceremonies considered as external services. Ps. 69.30,31. The observance of it, under the New Testament dispensation, is foretold in ancient prophecy. Ps. 66.1,2, Isa. 55.1. It is represented as a principal part of the worship of the church, militant and triumphant. Isa. 35.10, Rev. 5.9, 14.3, 15.3. It is supported by the example of Christ and his apostles, Mat. 26.30; and is expressly commanded. Eph. 5.19, Col. 3.16, Heb. 13.14,15, James 5.13.

"It is the will of God that the sacred songs of scripture be used in his worship, to the end of the world. These songs should not only be read, like other parts of scripture, as profitable for doctrine, for reproof, for correction, and for instruction in righteousness; but, being adapted to music by the spirit of inspiration, they should be sung in celebrating the praises of God: and the rich variety and perfect purity of their matter, the blessing of God upon them in every age, and the edification of the church thence arising, set the propriety of singing them in a convincing light.

"The substitution of devotional songs composed by uninspired men, in the place of these sacred songs, is, therefore, a corruption of the worship of God; and it becomes a corruption peculiarly offensive when it is established upon this principle, that some of the songs of scripture are effusions of a vindictive temper, and that, generally, they cannot be sung with propriety under the New Testament dispensation—a principle which, in the opinion of Synod, implicitly excludes these songs from a place in the rule of christian faith and practice; and has a tendency to excite prejudices against them, and against the character of the holy men of God who wrote them, and, consequently, to shake our faith in the whole of divine revelation.

"These songs should be sung, not barely with the same frame of spirit with which they should be read; but with such an elevation of soul as is suited to praise, as a distinct ordinance. And in singing those parts which are expressed in ceremonial style, or describe the circumstances of the writers, or of the church in ancient times, we should have our eye upon the general principles which are implied in them, and which may be applied to individuals or the church in every age.

"Whereas, the poetical version of the Psalms, commonly called

the Psalms of David, which hitherto have been used amongst us, is a safe translation of these Psalms, and has been very instrumental in promoting sincere and unaffected devotion; it shall be retained in the congregations under the inspection of this Synod, till another version equally safe and acceptable, and more adapted to the improved state of the English language, shall be prepared.

"No tunes shall be sung in our worshipping assemblies, but such as are grave and simple; and no new tune shall be introduced into any congregation in communion with this Synod, without the knowledge and consent of the church officers, nor even then, unless it shall be evident that the introduction of such tunes shall be acceptable to the congregation, and promote its real edification.

"No chorus of singers, nor singing by parts,* shall be introduced into any of our worshipping assemblies, because it is the duty of the whole congregation to praise God with united hearts and voices.

"As the use of musical instruments in public worship has no sanction in the New Testament, nor in the practice of the christian church, for several hundred years after its erection, it shall not be introduced, under any form, into any of the congregations under the inspection of this Synod.

"*No practice shall be permitted that is inconsistent with the letter or evident intention of the Directory for Public Worship, on the head of Singing Psalms.*

"The ministers and elders in Synod assembled, further declare, that, as the above mentioned principles have been always received among them, and that, as an approbation of them has been always considered as implied in the vows which ministers and other church officers come under at their ordination, and which parents come under at the baptism of their children, all ministers and congregations who shall not conform their practice to this act, shall be considered as corrupting the simplicity and purity of the public worship of God, and liable, as such, to the censure of the church.

"Robert Annan, *Moderator.*

"Stewart Cummin, *Syn. Clerk.*"

Letter received by the Editor from a Friend now in Scotland

Aberdeen, Sept. 24, 1832.

In my last, I mentioned to you that the subject of religious establishments was beginning to agitate the public mind to no small extent. The writings of Marshall and Ballantyne, if they have not convinced great numbers, have, at least, drawn the attention of the community to this matter. The church in Ireland has been so

* "This is not intended to prohibit what is termed singing the *parts*, i. e., treble, counter, &c.; but is directly levelled against alternate singing, and against all that kind of singing in which one or more of the parts stop while the rest proceed, when of course a part of the congregation remain silent. In a word, the clause is designed to forbid the introduction, or use, both of those tunes which are called *fugueing* tunes, and also of all *repeating* tunes."

grossly mismanaged, that, even had there been no reform in the state, it could not but be expected that ere long some one would have spoken, and in a loud tone too, for reformation in that quarter. The difficulty now is, that, if they begin to repair the building, it will tumble down about their ears; if suffered to remain untouched, it will, in a few years, tumble down of itself. The church of England has not been, until lately, in a much better condition. Now when the people, having demanded and obtained reform in the state, are beginning to inquire whether or not they shall demand a separation of the church from the state, the higher orders of the English clergy are endeavoring to excite their brethren, of the inferior orders, to act a little more like spiritual guides to the people, than they have been accustomed to do. But it will not do: it is too late. The opposition to establishments, in any form, is daily gaining strength, both in Scotland and England. And a happy day will it be for the church, when this unholy alliance is utterly dissolved. No one can form an adequate conception of the evils of this system, even in its best state, without observing, for himself, its practical results.

The session of the United Associate hall is now within a few days of its close. The number of students this year, in attendance, is one hundred and twelve. This is not so large a number as have attended formerly, but it is now on the increase. You are, perhaps, aware, that the plan of study is completed in five years: the first two of which are spent with Dr. Mitchel, in the study of biblical literature, and the last three with Dr. Dick, in the study of systematic divinity. The old system of lecturing is still kept up in the hall, as it is in all the universities of Scotland. During the vacation, the students are committed particularly to the care of their respective presbyteries, from which they receive subjects of study and discourse. There are many who disapprove of the present system of theological education in the Secession church, and are anxious to adopt a plan somewhat similar to that pursued in our theological institutions. Of that which has been adopted by the Associate Reformed Synod of New-York, many, with whom I have conversed, have expressed their hearty approbation. They would wish to incorporate one feature, which is peculiar to that, viz. the reading of the whole scriptures in the originals, into any plan that may be formed for the instruction of their own students. Ministers and students take a deep interest in the affairs of the American church, and are very desirous of obtaining all the information they can relative to it.

While in Glasgow, I went with a friend to visit the parents and the birth-place of the author of the "Course of Time." They reside near the small village of Eaglesham, about eleven miles south of Glasgow. We passed through a delightful country, reminding me, by its irregularity of surface, of the hills and dales of "my own, my native land." We passed the spot on which was fought the battle that decided the fortunes of the beautiful, but unfortunate Mary of Scotland, and saw, at a distance, the hill on which she stood and watched the issue of the conflict. The house in which Pollock was born, and in which he composed the greater part of his splen-

did poem, stands on the border of one of those extensive moors, so common in Scotland. His parents are plain farming people, who retain much of the simplicity of former times, in their style and manner of living. With them I pleasantly spent a few hours, and learned several interesting incidents in the life of their gifted son.—I was, at first, afraid to make many inquiries, lest the recollection of his loss should be too painful to the old man, but he soon relieved my anxiety by the evident pleasure with which he spake of his "dear Robert." The three venerable elms, beneath which he often sat, are waving still, and the rude seat which he occupied, while writing large portions of his poem, remains even as he left it.—While viewing his favorite scenes, I felt that I was on classic ground —ground on which was nurtured, and over which had often trod, one of the first geniuses of the age. From a high hill, near his father's house, which was a frequent resort of the poet, there is a beautiful and extensive prospect of the surrounding country. The best description of it is given by the poet himself. It is from the "summit of Balagich, which forms the boundary between the heathy sheep grounds to the south, and the cultivated districts that slope gently down to the Clyde, on the north. To the east, rises Tinto, watching the youthful ramblings of the Clyde, and a little to the north, and further in the distance, the Pentland hills, and Arthur's seat, whence the morning sun looks down on the towers of Edinburgh. Beneath, are the spires of Glasgow, dimly seen in the smoke, and leaving the eye at the rock of Dunbarton Castle, the ancient strength of Scotland; the Clyde, watering the fertile valley surmounted on the north by the falls of Campsie, and the wild mountains of the western highlands. Benlidi, or the hill of God, where our pagan forefathers worshipped their unknown gods, is seen muffling its spiry top in the clouds. Benlomond, from whose shoulders the unsubdued sons of freedom rushed down on the Roman invader, is seen with the garments of mist hanging on its head. Shooting far to the west are the rocky hills of Arran, on whose rugged top the spirit of the storm gathers the rain, and nurses the infant tempest. Round the rock of Ailsa, hovering over the wave like the guardian angel of the Frith, roll the billows of the Atlantic, and straggling along its shores, stand Saltcouts, Irvine and Ayr, looking up from the setting sun, on the plentiful districts of Carrickcail and Cunningham, scattered with villages and farm-houses, and guarded, in the distance, by the grassy hills of Gallaway. Rising out of the brown level waste to the south, is the little round elevation of London hill." I am yours, &c.

PRESBYTERIANISM AND CONGREGATIONALISM.

It is not a little amusing to us to read the conflicting articles in the Presbyterian and Congregationalist papers. Some of the former evince a great degree of scrupulosity about the settlement of Congregational ministers within the Presbyterian church, and the latter are about equally suspicious of the Presbyterian ministers

who locate in New-England. The latter ascribe "new light" to western innovators, and the former discover its origin in "the east." There are two operations going on just now, which give occasion for considerable adverse feeling and remark. The one is the appointment of Dr. Beecher, a Congregationalist, to a professorship in a Presbyterian seminary in Cincinnati; and the other is the appointment of Dr. Skinner, a Presbyterian, to the Congregationalist seminary of Andover. The Standard, a Presbyterian paper, is lifted up against the former, and the Boston Telegraph, a Congregationalist paper, announces its opposition to the latter. The Standard complains that Dr. Beecher has been foisted into the Presbyterian church, through that dubious channel, the Third Presbytery of New-York. The Telegraph complains, that Dr. Skinner is to retain his connexion, according to an article in Dr. Ely's Philadelphian, with the Presbyterian church, while he is a professor in a Congregationalist seminary. The remarks of the Telegraph are as follows:—

"Is it indeed the case, that Dr. Skinner can be a professor in a seminary, established by *Congregationalists*, and at the same time be amenable to the Presbyterian church? Really, this is a new doctrine to us. Is this the mode of operations marked out to supplant *Congregationalism* in New-England? So says Dr. Ely. Dr. Ely has the frankness to affirm that Dr. Skinner is *nominally* to be a Congregationalist, but *really* to "remain *subject* to his brethren of the presbytery." Dr Ely says "he (Dr. Skinner) will not be dismissed from the presbytery, unless at some future time it should become necessary." We should think it would be most wise to commence *fairly* and upon *principle;* and not make a change of so important a nature, as the one in question, depend upon *expediency*. Already much has been attempted, and something effected, in the matter of changing our form of church government from a republican to a hierarchial, by introducing Presbyterian ministers into the churches of New-England. The 'new lights' of this age are not satisfied with introducing a new faith—a faith *not* taught by our Pilgrim fathers; but they seem disposed to change our *republican* form of government, by wresting the power of government from the churches, and placing it in the hands of the clergy. This is a limb of popery; and, if we are doomed to bow down and worship, for ourselves we should choose to worship *one* pope, rather than one, two, or even five hundred, or five thousand clergymen."

Now, although we are not connected with either of the *parties* in this conflict, yet we are Presbyterians, and therefore do not altogether relish the doctrine, or rather the dogma of the Telegraph, touching the character of our form of government. We wish to make a few observations on its *republicanism*.

It is not material to the polity of the church whether it is republican or not, if it be conformable to the scriptures, and be constructed according to the pattern which they set before us. But we believe, that in regard to republicanism, and freedom and utility, Presbyterianism is by no means inferior to Independency. We admit, that each Congregational church is a republic, or democracy, in which the people govern. But we also affirm, that every Presbyterian church is also a

republic, in which the people govern in a manner much better adapted to attain the salutary ends of government. The people elect officers, who are to govern according to laws known and approved by the people. We cannot, however, regard the Congregational churches as constituting one large republic, for they are not connected by any common and binding constitution. Their Associations are not authoritative courts, or legislative bodies. But a Presbyterian church, whether it be the General Assembly, or the Associate Reformed Synod, or the Reformed Dutch Synod, does constitute, with all the churches within its jurisdiction, a united, general republic. Herein we have the advantage of Congregationalists, even on the favorite ground of republicanism. If the whole body, say of the Associate Reformed Synod, does not bear the character of a republic, then the general government of the United States does not bear that character. And if the individual churches in our Synod are not republics, then the particular states in the political confederacy are not such,

We plainly perceive, that the *authority* of Presbyterian courts of review and control, constitutes one of the most repulsive features of our form of government in the eye of a Congregationalist, and appears the most inconsistent with republican freedom. By some process of reasoning or of feeling, they have identified, or, at least, closely associated authority in church officers with loss of liberty and peril of rights in church members. The correctness of this association will depend wholly on the manner in which church officers acquire and use their authority. If they acquire it from the delegation of the people, and use it according to laws which the people make or which they regard as wise and salutary, is that authority necessarily, nay, can it be possibly associated with the bondage or oppression of the people? In our Presbyterian form of government, we have *the people's will executed by the persons whom the people choose to execute it.*

We are aware that many people honestly think, that the mode of government, called Independency, or Congregationalism, best secures the rights of church members, and that the Presbyterian mode infringes, or, at least, endangers those rights. Let this opinion be tried by the following facts. In a certain Independent church, a member preferred a complaint against the pastor for adhering to the institution of Masonry, and moved his dismission. The motion was lost. Another member immediately preferred a charge against the former complainant and moved his excommunication, and the motion was *carried*. He was, accordingly, forthwith excommunicated, and true *Independency* left him no resort but submission. In the same church, a member was complained of for some offence: when the church convened to try him, he was absent. A member was sent to request his attendance, but the old man, being a little deaf, misunderstood the message, and did not go. On the messenger's return, the church proceeded, not to try, but to excommunicate the offending brother. Such are some legitimate fruits of Independency. If, through mistake, or prejudice, or even positive and known injustice, a member is wrongfully condemned, he has no resort. But by our good Presbyterian form of government, if a member is wronged in judgement by a Session, he has a direct and safe resort, by appeal to the Presbytery. Our mode, therefore, best secures the rights of the people.

The Editor of the Boston Telegraph we respect as a man of ingenuousness and ability. He usually handles his subjects as well as the views which he entertains will admit of. We would only ask him, and if he is as good at answering as he is at asking questions, he will be able to tell us, What are the points of resemblance between Papacy and Presbyterianism? between the unlimited monarchy of the one and the representative democracy of the other? between the election of a Pope, by the college of Cardinals, created by the Pope himself, and the election of Elders by the people? between courts entirely clerical, and courts composed of ministers and lay elders on a ground of perfect equality?—Unless these unlike and opposite features can be reduced to a resemblance, the Editor of the Telegraph ought to retract his assertion that Presbyterianism is a "limb of Popery."

Literary, Scientific, & Religious Intelligence.

☞ OUR MAGAZINE.

We do not wish to make unreasonable requests of our respected friends, or to impose any heavy burden upon them. But we do venture again to request their assistance in extending the circulation of our Magazine. By too much diffidence, we, last year, were prevented from having a sufficient number printed to supply the demand. I hope this year, we shall not have any great number left on our hands. A number considerably larger than our present subscription would warrant, will be printed, in order that there may be no deficiency. We have already received a good many new subscribers, and are very happy to see the work extending so much into the Western States. We are sorry to have any discontinue their subscription, and doubly so when they are members and *officers* in our own church. A few cases of this kind have occurred in our own vicinity. But generally, we take pleasure in declaring, that our subscribers, among our own people, have evinced their usual firmness and steadiness of purpose.

It will be seen, that by a change in the type in which the editorial matter is set, the quantity of reading will be considerably increased. This is not done without some expense to us, which we hope our readers will endeavor to make up by procuring additional subscribers. The Magazine was cheap before, but cheaper still now. We shall after the present month, be uniformly punctual in forwarding the Magazine at the commencement of the month in which they are due—*always by mail, unless otherwise directed.*

PARTHENON.

The young gentlemen, under-graduates in Union college, have commenced a periodical publication, under this title, which it has given us much pleasure to see. It is, chiefly, of a literary character, and will, it is believed, operate favorably upon the students of that institution, as a stimulus to literary efforts. We hope their

publication will meet with favor: we feel a cordial interest in all that comes from our "alma mater," and shall be much gratified to learn that our young friends there are attaining the ends and reaping the fruits of their undertaking.

HABITS OF SOUTH SEA BIRDS.

When a sufficient number of penguins, albatross, &c. are assembled on the shore, after a deliberate consultation on the subject, they proceed to the execution of the grand purpose for which they left their favorite element. In the first place, they carefully select a level piece of ground, of suitable extent, often comprising four or five acres, and as near the water as practicable; always preferring that which is the least encumbered with stones, and other hard substances, with which it would be dangerous to have their eggs come in contact. As soon as they are satisfied on this point, they proceed to lay out the plan of their projected encampment; which task they commence by tracing a well defined parallelogram, of sufficient magnitude to accommodate the whole fraternity, say from one to five acres. One side of this square runs parallel with the water's edge, and is always left open for egress and regress; the other three sides are differently arranged.

These industrious feathered laborers next proceed to clear all the ground within the square from obstructions of every kind; picking up the stones in their bills, and carefully depositing them outside of the lines before mentioned, until they sometimes, by this means, create quite a little wall on three sides of the rookery. Within this range of stones and rubbish they form a pathway, six or eight feet in width, and as smooth as any of the paved or gravelled walks in the New-York Park, or on the Battery. This path is for a general promenade by day, and for the sentinels to patrol at night.

Having thus finished their little works of defence on the three land sides, they next lay out the whole area in little squares of equal sizes, formed by narrow paths, which cross each other at right angles, and which are also made very smooth. At each intersection of these paths, an albatross constructs her nest, while in the centre of each little square is a penguin's nest; so that each albatross is surrounded by four penguins; and each penguin has an albatross for its neighbor, in four directions. In this regular manner is the whole area occupied by these feathered sojourners, of different species; leaving, at convenient distances, accommodations for some other kinds of oceanic birds, such as the shag, or green cormorant, and another, which the seamen call nelly.

Although the penguin and the albatross are on such intimate terms, and appear to be so affectionately and sincerely attached to each other, they not only form their nests in a very different manner, but the penguin will even rob her friend's nest whenever she has an opportunity. The penguin's nest is merely a slight excavation in the earth, just deep enough to prevent her single egg rolling from its primitive position; while the albatross throws up a little mound of earth, grass, and shells, eight or ten inches high, and about the size

of a water-bucket, on the summit of which she forms her nest, and thus *looks down* upon her nearest neighbors and best friends.—*Morrell's Voyages.*

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

"Active and persevering efforts have been made, principally during the last year, to diffuse information on the principles of the society. Above nine hundred thousand tracts, (exclusive of hand-bills,) printed in London alone, have obtained a ready circulation. More than two hundred and fifty public meetings have been held in populous districts, surrounding the metropolis. The total number of societies in England is one hundred and sixty-four, and that of their members thirty-three thousand two hundred, according to the latest returns. The committee, unremittingly anxious to spread the benefits of this institution, have given assistance, to the utmost of their ability, in promoting this object in more distant places; and have answered, as far as possible, the numerous calls for their agents throughout the country. They receive from all quarters most encouraging testimonies to the usefulness of these operations; and have had the satisfaction of contributing towards the formation of above one hundred auxiliary societies."

MISSIONARY INTELLIGENCE.

A correspondent of ours has favored us with the following communication, addressed to him by the Rev. Mr. Abeel, for which we tender him our warmest thanks.—*Chr. Intelligencer.*

At Sea, near Singapore, April 2, 1832.

My dear Brother—Since I left Siam I have received your letter, and now, on my way thither again, I have determined to reply to it. By being on my way to Siam, I do not intend that the vessel in which I am, is bound to that kingdom; but that, if not prevented, I hope to be in a ship, or junk with that destination, before long.—Between two and three months have been spent, at two of the mission stations, under the patronage of the London Missionary Society, Singapore and Malacca. The first is important, because of an extensive trade, carried on with the large islands in this Archipelago, and with China. It affords to the missionary the opportunity of sending the word of God where the living Teacher is not found, and where hosts are perishing for the lack of knowledge. The other station is distinguished, principally, for its institution—the Anglo Chinese college, and its numerous schools among different classes of the natives. At present, they are both poorly supplied with missionaries—Singapore being destitute of a Chinese missionary, and Malacca having but one Chinese, and one Malay, for all its objects. Oh, it is affecting to see the extent of the field in these parts unoccupied by a single laborer. One would think, that the Christian public do not inform themselves of the state of the heathen world—if they did, there could be no complacency in the idea, that any thing, worth naming, had been attempted for its salvation

The weight of guilt is enormous, and enough to make us tremble to think of it. If you were to witness what I have, you would conclude, that whatever were the signs of the times, in other places, as far as it regards the "many running to and fro," there was nothing encouraging here. We are obliged to go alone, to the most important posts, and if we faint as many do, to faint alone, or leave the place unoccupied. Personal comfort in itself, is nothing; but some of it is necessary to health, and without health, what can be done? It is our earnest hope, that the Lord will raise up many, in our favored land, to come forth and join us. D. ABEEL.

PUBLIC AFFAIRS.

Our limits do not permit us to give the details of either foreign or domestic news, nor does the nature of our publication demand it. To the newspapers we refer our readers for those details, while we just say that clouds seem to be gathering all around the horizon of the political world.

The streams of human blood are already flowing in *Portugal*. In *Syria*, too, and on the Mediterranean, Egyptians and Turks have met in bloody conflicts, and the arms of the Pacha have been successful against those of the Sultan.—The movements of the five great Powers—*England*, *France*, *Russia*, *Austria* and *Prussia*, are such as to threaten a general war in Europe, to commence in *Holland*, and to spring out of the attempts by the Allied powers for the settlement of the affairs of that government with *Belgium*. And even in our own country, in these much favored United States, has been heard the voice of discord, and hostile feelings have been avowed, and hostile threats have been sounded. We hope, however, and have some reason to believe, that the patriotism of our Southern brethren will yet gain the ascendancy over their pride, and passion, and selfishness, and that peace and harmony will yet be preserved.

SUMMARY.

The Legislature of the state of New-York met on the first of January, and the Governor's message was read on the 2d.—The Hon. Silas Wright has been elected to represent the state of New-York in the U. S. Senate.—Much to the disgrace of the infidels who forwarded them, remonstrances from several counties have been presented to the legislature, against the practice of opening the daily meetings of that body with prayer.—The legislature of South Carolina has adjourned, after passing a very harmless law for enforcing the seditious ordinance of the Convention.—The Legislatures of all the States which have acted on the subject, have passed resolutions expressive of their disapprobation of the South Carolina doctrines and measures, in relation to the General Government.—The case of the imprisoned Missionaries will be brought before the Supreme Court of the U. S. in February next.—The number of Emigrants from foreign countries, arrived at New-York during the past year, was about 40,000.—About 30,000 Germans, from the western Counties of Germany, emigrated to the U. States during the last year.

THE

CHRISTIAN MAGAZINE.

NO. 2. FEBRUARY, 1833. VOL. 2.

Religious Communications.

For the Christian Magazine.

DR. WOODS ON MAN'S INABILITY.

[*Concluded.*]

"To Young Ministers.

"What I now undertake is, to show that *the inspired teachers frequently assert the sinner's inability to render holy obedience to God.* Or thus: when the inspired teachers say any thing in relation to the sinner's *ability* to obey God, they often *expressly deny* that he has such ability.

"An attempt to explain the language in which inspired men asserted the sinner's inability, or to solve the difficulties in which the subject is supposed to be involved, would not be proper here. I shall attend to these things in their place. The first thing which it is important for us to know, is *the simple testimony of the scriptures.*— This testimony I shall now endeavor to state plainly, impartially, and fully, remembering that, both in regard to our faith and our practice, we are scrupulously to conform to this as our standard.

"I begin with John 6.44. Jesus had been conversing with the unbelieving Jews, for the purpose of answering their inquiries and objections, explaining his character and work as a Saviour, inculcating the duty of receiving him, and charging upon them the sin of rejecting him. Just before the words referred to were spoken, 'the Jews murmured because he said, I am the bread which came down from heaven. And they said, is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus, therefore, answered and said unto them,' (an answer which may appear strange to some of us,) 'Murmur not among yourselves. *No man can come to me, except the Father which hath sent me draw him.*' In the next verse he confirms what he here said, by showing from the Old Testament that a man's coming to him depends on the effectual teaching of the Father. It will be very apparent to you, that, in the midst of those objecting, cavilling Jews, Christ had all possible reason to express himself with caution, and to avoid any language which could be a just ground of objection or complaint. We can hardly conceive of circumstances which would render it more important to guard against all expressions which could fairly admit of a meaning contrary to the truth. Jesus never used any such expressions. And yet, in the midst of

those cavilling, self-justifying Jews, he plainly and openly declared, 'No man *can* come unto me, (OUDEIS DUNATAI, no man is *able* to come unto me) except the Father who hath sent me draw him.'—Nor did he say any thing afterwards to alter the sense or to diminish the force of this remarkable declaration. So far from this, that in verse 65th of the same chapter, he repeated the same words:—'Therefore said I unto you, that no man *can* come unto me, except it were given unto him of my Father.'

"Matt. 12.34. Christ said unto the Jews—('POS DUNASTHE,' how are ye *able*,) 'how *can* ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.' He had just before illustrated the same sentiment by the figure of a tree and its fruit. 'Either make the tree good and its fruit good, or make the tree bad and its fruit bad. For by the fruit, the tree is known.'—Then follow the words before cited. 'How *can* ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.' The things which you speak proceed from your heart, as truly as fruit from the tree. And as you are evil—that is, evil in *heart*, you can no more speak what is truly good, than a bad tree can bear good fruit. The interrogative form is chosen for the sake of saying emphatically ye *cannot*. He uses the same figure for the same purpose, Matt. 7.18—'A good tree *cannot* bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'

"John 5.44. 'How *can* ye believe, (POS DUNASTHE, how are ye *able* to believe,) who receive honor of one another?' &c. Here again the interrogative form is used for the sake of saying emphatically, that they who make it their object to seek worldly honor, *cannot* believe in Christ.

"John 12.39. 'Therefore they *could not* believe, because that Esaias said again, he hath blinded their eyes,' &c. They were *not able* to believe, because they were in the blinded, hardened state of those described by the prophet.

"John 8.43. 'Why do you not understand my speech? Because ye *cannot* hear my word.' The language thus far quoted, was the language of the great Prophet, the Light of the world, the perfect pattern of all his ministers. Other divinely authorized teachers made use of the same kind of phraseology. Rom. 8.7: 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed *can* be.' The apostle does not deem it sufficient to affirm it as a certain fact, that the carnal mind is not subject to the law, but says in addition, that it *cannot* be. In the next verse, he expresses the same thing in a personal way. 'So then they that are in the flesh'—they that have the carnal mind—'*cannot* please God.'

"1 Cor. 2.14. 'The natural man receiveth not the things of the Spirit; for they are foolishness to him: and he *cannot* know them, (he *is not able* to know them,) because they are spiritually discerned.' Here, as before, the apostle does not stop with asserting the simple fact, that the natural man does not receive the things of the Spirit, but goes farther, and asserts that he *cannot* know them.

"2 Tim. 3.7. The apostle speaks of some who are 'always learning, and yet never *able* to come to the knowledge of truth.' Heb. 3.19: 'So we see that they *could not* enter in because of unbelief.' Heb. 6.4–6. The writer here says of certain sinners, it is *impossible* to renew them again to repentance. To the same general class of texts belongs Rom. 5.6. 'For when we were without strength, (ASTHENON, feeble, inefficient, unable to effect our salvation) in due time Christ died for the ungodly.'

"It will be pertinent to the subject of our inquiry, to consider also the manner in which the scriptures speak of the ability of Christians. For it must be, that Christians have as much ability to conform to the divine law as impenitent sinners have; no one having ever supposed that persons lose any part of their ability to obey God by becoming his children.

"See, then, how this subject is treated by our Saviour, John 15.4,5. Jesus said to his disciples, 'Abide in me, and I in you. As the branch *cannot* bear fruit *of itself*, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me, (or separate from me,) ye can do nothing.' *Ye are no more able of yourselves, without assistance from me, to bear the fruits of holiness, than a branch is to bear fruit, when separate from the vine.*

"The apostles remembered this sentiment. There is nothing which they speak of more earnestly, than their own dependance, and the dependance of all believers on divine aid. 2 Cor. 2.16. The apostle here expressed his deep sense of his own insufficiency, and that of the other apostles, for the work to which they were called.—'Who is sufficient for these things?' He recurs to this sentiment again: 2 Cor. 3.5, where, after adverting to the successful labors of the apostles, he says: 'Not that we are sufficient of ourselves to think any thing (LOGISASTHAI TI, to reason out any thing) as of ourselves; but our sufficiency is of God.' In 2 Cor. 12.7, the apostle tells us that he labored under a particular infirmity, and prayed the Lord to deliver him from it. But the Lord chose to let his infirmity remain, and to answer his prayer by promising needed assistance.—'My grace is sufficient for thee; for my strength is made perfect in weakness.' The apostle therefore glories in his infirmity, as the occasion of making more manifest the power of Christ. In Phil. 4.13, we find the same sentiment of dependance: 'I can do all things'—how? of himself? No. The thought of sufficient ability in himself did not enter his mind. He says: 'I can do all things through Christ who strengtheneth me.' The power he relied upon was to be derived from Christ. So 1 Tim. 1.12, 'I thank Jesus Christ who hath *enabled* or *strengthened* me.' His direction to Timothy implies the same: 2 Tim. 2.1. 'Be *strong* in the *grace* that is *in Christ Jesus.*' In Ephes. 6.10, he says to believers generally: 'Be strong in the Lord and in the power of his might.' And in the same epistle, ch. 3.16, he prays that God would grant them to be *strengthened with might by his Spirit.* See also Col. 1.11. So Pe-

ter prays, 1 Pet. 5.10: 'The God of all grace make you perfect, establish, *strengthen*, settle you.' And how often did God's people under both dispensations acknowledge their own weakness, and look to God as their strength. 'God is our *strength*.' 'Blessed is the man whose *strength* is *in thee*.' 'This is the man,' (speaking of a proud wicked man)—'This is the man who made not God his strength.' 'The Lord is our *help*.' 'Our help cometh from the Lord.' 'Happy is the man that hath the God of Jacob for his help.' 'O Israel, thou hast destroyed thyself; but in me is thy *help*.' 'The Spirit *helpeth* our infirmities.' 'Let us come boldly to the throne of grace, that we may find grace to *help* in every time of need.' '*Strengthen* thou me according to thy word.'—'Help thou me.' 'Help thou mine unbelief.' Such is the general representation which the Scriptures make of the conscious weakness and insufficiency of the saints, and their dependance on the power of God. And if any one should say that sinners have *as much* power as saints, he certainly would not say, that they have more.

"I must also refer you to those passages which set forth the difficulties in the way of the sinner's conversion and salvation. Jer. 13.23. 'Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil?' Our Saviour on a particular occasion represented that it was as difficult for a rich man to be saved, as for a camel to go through the eye of a needle. His disciples, on hearing this, exclaimed with great astonishment, 'Who then can be saved?' What reply did Jesus make? Did he tell them, they had mistaken his meaning, and that the difficulty in the way was not so great as they seemed to think? Did he explain away what he had said? No. He simply answered, 'With men it is *impossible*, but not with God: for with God all things are possible.' Other passages bearing on the same subject, need not be cited.

"To this quotation of texts, I shall subjoin a few remarks.

"Whatever was the thing which Christ and his apostles meant by *the inability of the sinner*, we cannot but acknowledge that *they made use of fit and proper language to express it*. What that language was, we have seen. The sinner *cannot come to Christ*, except the Father draw him. He *cannot be subject to the divine law*. He *cannot please God*. *He cannot believe*. The inspired teachers do not say this timidly and faintly, but *boldly* and *emphatically*.—They do not say it once or twice, and incidentally; but they say it *generally*, when they have occasion to say any thing on the subject; and they say it very *plainly* and *directly*.

"I maintain, *that they had good reason for all this; that what they did was proper; that the case of the sinner was really such, as to render it just and suitable for them to affirm his inability in the ways above described.*

"Now, if the sinner's inability is such, that it was just and suitable for teachers, divinely inspired, familiarly to describe it in the language above quoted, who can hesitate to allow that the same is just

and suitable for us? and if, when they had occasion to say any thing in regard to the sinner's ability, they did expressly teach that he is *not able*, of himself, to believe and obey, why should not we do the same? Is not the sinner in the same state now, as he was formerly? Does not the same obstacle lie in the way of his returning to God? Is he not *unable* to come to Christ, without the influence of the Spirit, in the same sense as he was when Christ and the apostles preached? How then can we avoid the inference, that it is proper for us to *express* the sinner's inability as they did? In addressing themselves to men, they employed language which was plain and intelligible, and every way suited to enlighten the conscience and touch the heart. And, why should not we copy their example in regard to this subject, as well as any other?

"But there are many ministers of the gospel at the present day, and some of them very able and successful ministers, who, whenever they say any thing on the subject, labor to set forth man's *ability;* who appear to take as much pains to assert that the sinner *can* believe and obey, as Christ and the apostles did to assert that he *cannot*. Some of those, to whom these remarks relate, generally avoid all the scripture expressions above cited, and all others which imply that the sinner cannot, of himself, do what God requires. They object to us, if we *use* them. And they sometimes object to our prayers, because we beseech God graciously to influence the mind of the sinner, and to *enable* him to repent and obey the gospel, saying, that such prayers imply, that the sinner *cannot* do this without divine help, whereas *they* believe he *can*.

"Now, as the ministers referred to, however excellent and useful, are all liable to mistake, nothing can be more proper than that their modes of thinking and preaching should be tried by the infallible word of God. And what can be the result of a fair trial, but that *they do not conform to the Bible; that they do not adopt the manner of Christ and the apostles.* And if it is a fact that, in their own minds, they have the same *meaning* with the inspired teachers; still they do not express that meaning in the same manner, but in a manner directly opposite. While the Bible says often that the sinner, without divine influence, *cannot* believe and obey the gospel; they say, without any qualification, that he *can*. While the Bible represents it to be a *difficult* thing for the sinner to be converted and saved, and without the interposition of divine power, *impossible; they* represent it to be as perfectly easy, as any of the common actions of life. Now it can do no hurt for those beloved ministers, of whom I now speak, just to inquire, whether they have not turned aside from their rule. And if to justify themselves, they should say, God requires obedience of us, and this implies that we have power to obey;—I can only reply now, that Christ and his apostles knew perfectly that God requires obedience, and they knew what kind of power this implies; and yet they often and strongly asserted, as we have seen, that the sinner, without God's gracious influence, *cannot* obey.

"That setting forth man's ability in the manner I have described,

is a wide departure from the standard of God's word, seems to me exceedingly apparent; and this departure, as I well know, is a subject of regret to many Christians. The bible has taught them, that sinners are ruined, lost, without strength, and cannot come to Christ, unless they are drawn of the Father. Their own experience has confirmed all this, and has made it a practical maxim with them, that without Christ they can do nothing. And as they grow in self-knowledge, and advance in the divine life, they are more and more sensible of their own weakness and insufficiency, and their constant need of being strengthened by divine grace. And experience has taught them also, that when they most deeply feel their own insufficiency for the holy service of God, and rely most fully on divine help, they succeed best in their great work. Now when they hear Christian ministers, who profess to regulate their views and instructions exactly by the word of God, assert in strong and *unqualified* terms, that the sinner is able to come to Christ without being drawn of the Father; that he can change his own heart as easily as he can rise up and walk, and that man has complete power *in himself*, to do all that God requires; they are confounded, and say among themselves, 'We do indeed love these ministers of Christ, and believe them to be sincerely laboring for the good of souls. But this part of their preaching is so contrary to our experience, and to the plain declarations of the Bible, that we cannot believe it, and cannot hear it without pain. If we should believe just what they assert respecting our complete power and sufficiency, of ourselves, for every duty, we should hardly know what to pray for. For why should we pray God to do that for us, which we are perfectly able to do for ourselves? And we find that these preachers forget their own sermons, when they come to pray, and that they are no less forward than others, to acknowledge their weakness and insufficiency, and to ask God to strengthen them, and to enable them to overcome the world, and be faithful unto death. And we cannot but think, that the unrenewed sinner is as weak and insufficient as they, and needs the grace of God as much.'"

The foregoing letter, replete with arguments so scriptural and unanswerable, might be expected, notwithstanding, to call forth the cavils, the sophistry, and the sneers of New-school theologians. We have seen nothing, however, upon the subject, except the following pitiful attack of the *Philadelphian*, which we should have been inclined to leave to its own insignificance, had it not been introduced into the *New-York Observer*, in a way which leaves it doubtful in what light it is viewed by the respectable editors of that very useful and widely extended periodical. It is introduced into the Observer by a correspondent under the head of "*Powerful Reasoning*."

"*Messrs. Editors*—I have somewhere read in ecclesiastical history of two clergymen, a Catholic and a Protestant, who disputed three days on the subject of religion; and so powerful were their arguments, that the Catholic became a Protestant, and the Protestant a

Catholic. I was reminded of this fact, by reading the following article in Dr. Ely's paper, the 'Philadelphian.'"

I suppose most readers will consider the foregoing as keen irony. The expression *powerful reasoning*, if applied to the subjoined article from the Philadelphian, can be understood in no other light but that of severe sarcasm. There is, however, an allusion to the well known fact, that Dr. Woods and Dr. Ely have changed sides upon this subject. When the latter wrote his *Contrast*, he was certainly as *zealous*—I do not say as *able*—an opponent of human ability as the former is now. In sober earnest, however, we doubt whether Dr. Woods was convinced by the *powerful reasoning* of Dr. Ely in his Contrast; and we certainly do not anticipate that the article from the Philadelphian will carry Dr. Woods back to his former ground. We believe his change of views has arisen from a diligent, humble, and prayerful investigation of the sacred scriptures. We do not undertake to account for the change in Dr. Ely's views. The following is the article from the Philadelphian:—

"*Dr Woods on Inability.—His argument proves too much.* 2. By the same mode of argument, it would be easy to prove that ministers had no right to preach the *ability of saints to sin.* For the Bible no where expressly asserts, that Christians *are able* to sin; but on the contrary, it frequently, and in the strongest terms, asserts their *inability to sin.* 1 John 3.9: 'Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he CANNOT sin, *(ou dunatai*, is not *able,)* because he is born of God.' Mat. 7.18: 'A good tree CANNOT *(ou dunatai)* bring forth evil fruit.' Now, Dr. Woods must understand these *literally*, and allow his antinomian hearers, if he ever has any, to understand them literally, and, if they please, wrest them to licentiousness—as has been the case in England—making it *impossible* for the people of God to give Him any offence! How would the professor meet such a case but by an *explanation*, and, in some shape or other, teaching that Christians *may* and *can* break the law of God? And if, under such circumstances, where there was an utter perversion of terms, he should teach 'boldly and emphatically,' that saints *can* sin, would he really teach any other doctrine than what our Lord and his apostles taught?

"Now, I consider this a perfectly parallel case. The *figurative* inability of sinners taught in the Bible, is, in these antinomian days, wrested to a *literal* inability which the Bible never taught. If this be a fact, where is the impropriety of denying *literal* inability, and asserting *literal* ability to do what God requires? Is there any thing really heretical or unscriptural in this, when by 'ability' we mean what the objector means, *capability—adequate faculties—competent powers?* and by 'inability' we mean (not what the *scripture* means, but what the *caviller* means) a *want of adequate faculties!*"

We are not told wherein "his argument proves too much:" therefore we are unable to meet him on this ground. But he adds—"By the same mode of argument it would be easy to prove that ministers

had no right to preach *the ability of saints to sin.*" Well, we do not know that it was ever made a part of a minister's commission to teach his hearers, in so many words, that the saints are *able* to sin: and a faithful minister may spend a long life in his Master's service, not shunning to declare the whole counsel of God, without ever using these expressions. But, in faithfulness to his trust, he will teach his people that they *do* sin; that sin still dwells in them; that sanctification is progressive, and that none attain to perfection till death. He will warn them against temptation, against remaining corruption, against besetting sins; and will urge them to press forwards to perfection. With competent furniture for his work, he will be at no loss to explain the passages quoted, (1 John 3.9 and Matt. 7.18,) in perfect consistency with the doctrine, taught throughout the whole Bible, that there is not a just man upon earth, who doeth good and sinneth not. He must have bright optics, who can discern any similarity in the two cases. The saints' *liableness* to sin is taught, both in express terms and by fair inference, throughout the whole volume of revelation. Two detached passages appear to contradict it; but, examined in their connexion, they are easily explained in consistency with the scope of scripture. The *ability* of man to believe on Christ, to love God, and obey his law, is no where taught in the Bible, either by direct assertion or by fair inference: but the contrary is asserted, as Dr. Woods has shown, in places almost innumerable, and yet Dr. Ely considers the cases perfectly parallel!

But it seems the *inability* taught in scripture is a *figurative inability!* Reader, do you comprehend this? I confess, I do not. But if I can gather any meaning from what follows, *figurative inability* means nearly the same as *literal ability*. So that, when Christ says (figuratively,) "No man can come unto me, except the Father draw him," he means (literally,) Every man can come unto me, when he pleases. The Socinians have long asserted that the priesthood of Christ, his sacrifice and atonement, are figurative allusions to the ceremonial law; that the Word, by which his divinity is expressed in the Gospel of John, is an eastern metaphor: and now it seems, in the march of mind, and amidst the effulgence of light which irradiates the present age, the fallen, ruined, and helpless condition of man, is all a figure of speech!

But, after all, Dr. Ely gives us to understand, that by *ability* he means *capability—adequate faculties—competent powers.* Is there not something in this, extremely disingenuous? If he means, by these terms, that man is a rational and accountable being, a fit subject of moral government, and under obligation to obey God—who ever denied it? certainly none who understood the terms. Dr. Woods has not denied it, but asserts the contrary. He says—"I readily admit that the kind and degree of ability which *really belongs* to the sinner, namely, that combination of powers and faculties which constitute a moral agent, was indeed considered by the sacred teachers to be so evident, that it did not need to be even mentioned by them." Now, if Dr. Ely means nothing more, why should he combat Dr. Woods? Why sound the alarm about antinomianism?

If he and others mean nothing more, when they insist upon the ability of the sinner, and were careful to let their hearers understand what they do mean, we should find no fault, unless perhaps we might suppose they were employed in very useless labors. But we fear they do mean more; and we are very certain that many of their hearers understand them as meaning more. Why is the necessity of Divine grace so slightly and cursorily mentioned in many public discourses? Why is it mentioned only in reference to the sinner's *unwillingness*, as if the will were the only faculty impaired by the fall, and in need of renovation? And especially, why are sinners so rarely reminded of the "exceeding great and precious promises," with which the scriptures abound, furnishing strength and grace to *help* in time of need? Whole sermons are frequently taken up in urging sinners to repent, without the slightest reference to Him who is exalted—to *give* repentance! We have heard them pressed and urged, through a whole discourse, to "make to themselves a new heart;" and the promise not once mentioned—"A new heart will I give unto you."

We shall close this article with a passing remark on the insinuation, that those who insist upon the *inability* of man encourage antinomians. That the doctrines of free grace *may* be abused to licentiousness, is readily admitted; but that they *are* made an excuse for immorality as often as is alleged, may be fairly questioned. We know it has been customary in all ages, with those who disliked the humiliating doctrine of *salvation by grace alone*, to charge this doctrine with a tendency to antinomianism; and we are persuaded, that the alarm, sounded through the length and breadth of our land, is, in a majority of cases, a mere cloak for legalism, and arises from a predilection for the doctrine of human merit. Judging from our own observation, we believe that antinomians *in principle* are very few. Our intercourse has been most frequent with those who have habitually heard the doctrine of human depravity and human inability inculcated; and we have never met with one careless sinner who attempted to justify his unbelief and impenitence upon the plea of his *inability* to believe and repent. Farther, we have never heard a member of the church, when acting unworthy of his profession, plead, as an excuse, his exemption from the obligations of the moral law by his reception of the doctrines of abounding grace. We know that *practical* antinomians abound to overflowing: but we suspect, if the truth were fully known, such would be found generally, if not universally, legalists in heart. The remark so often made by our forefathers, will yet be found true and appropriate: Those who place the greatest confidence in their own good works, have the fewest to exhibit; while those who expect least from themselves, are uniformly the most fruitful in works of righteousness. We fear not for the interests of sound morality and practical godliness, where the doctrines of free grace, reigning in our whole salvation, are cordially received, and men, as ruined, debased, helpless sinners, take their proper place and assume their proper attitude at the footstool of the all-sufficient Redeemer, as absolute debtors to sovereign grace. We

admit, that the system of grace may be injudiciously, because but *partially*, exhibited. But let salvation be explained in its true nature and full extent, as a deliverance *from* sin, as well as from punishment; let the prerogatives of grace be asserted in our sanctification, as well as in our pardon—and practical righteousness will as certainly flow from it, as the stream flows from the fountain. "For the grace of God which bringeth salvation——teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world, looking for that blessed hope, and the glorious appearance of the Great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us *from* all iniquity, and *purify* to himself a peculiar people, *zealous of good works.*" R.

Extracts.

THE DUTIES OF RULING ELDERS.

We deem it necessary, in entering on this branch of the subject, to remark, that we do not expect all the duties of the Elder to be discharged towards all the members of the church with which he is connected. That would obviously require all his time and energy. We suppose there will be a division of labor, and that not more than twenty families will be committed to the superintendence of one elder. And this arrangement being made, his way is plain and easy before him. Some duties there are which he owes to all; but the laborious duties of his office he can be expected to discharge only towards those of his own district. And these any faithful man can discharge; for there is no man who does not needlessly waste more time than would be necessary to the most diligent and conscientious exercise of the office. These things premised, we will proceed to enumerate the duties of the elder.

1. His primary duty is to rule the church. This is not done by him alone, but in company with those with whom he is associated. The duty embraces three things: the admission of members to the church—the oversight of those admitted, and the expulsion of the unworthy. In the admission of members, it is the duty of every elder to be at pains to ascertain the religious knowledge, the sound faith, and the blameless life of the candidate. In general, this may be done by learning the report of the elder in whose district the candidate is placed, and by attending on the examinations of the pastor. The oversight of the members may be maintained, not by unnecessarily prying into their private life, but by paying a general attention to the character which they bear in society. And should an evil report spread abroad, respecting any members, it is the duty of the elders to inquire into it; and should they find it to be well founded, and of such a nature as to bring scandal on the christian

profession, or to be inconsistent with it, they must proceed, however reluctantly, to the faithful exercise of discipline, requiring evidence of repentance in him that is guilty, or, in the want thereof, excluding him from their membership. It is only by faithful dealing in these three things, that the government of the church can be exercised, or its discipline maintained.

2. Another duty of the elder is teaching. It is plain the pastor cannot teach all the subjects of his charge, as it is desirable he should. But what important aid may the elder render here: Let him see that all under his superintendence regularly and punctually attend on the preached word, knowing that however vigilant the pastor may be, many will escape his notice. Let him induce all the children in his district, to attend on the catechetical examinations of the pastor, which, however convenient the opportunities, many will neglect. Let him see that the servants, within his charge, attend the ordinances of religion, are furnished with copies of the scriptures, and that they read them. And perhaps it would not be too much, in many instances, to expect that the elder would devote an hour in the week to the examination of children and servants. By so doing, a faithful, conscientious man would effect much good, and, without the loss of almost any time, be an effectual helper to the minister of the word.

3. It is the duty of the elder to visit the sick. This, indeed, is the duty of every member of the church, so far as there is opportunity. But particularly it is enjoined on the elders. James 5.14. It is their special duty to approach the sick with the tenderness of christian sympathy—to inquire into their temporal wants, and supply them from the funds of the church, should it be necessary—to embrace the opportunity of impressing the truths of religion on their minds, and to commend them by prayer to God, that he might be pleased to heal their sorrows, and to sanctify them. Surely, to a devout mind, such exercises would furnish a most congenial employment. And we could not but expect that Christ would have required the discharge of such duties from the members of the church to one another, as well for the benefit of the visiters as of them that are visited.

4. Besides special attention to the sick, there is a general visitation of his district, in which the elder, accompanied by the pastor, should engage. This might require three days in the course of every twelve or six months, and surely they will not be considered an extravagant demand. This was the original practice of our Presbyterian forefathers, and it was characterized by wisdom, even all the wisdom of Him who sent out his disciples, at first, two and two.

5. The elders are entrusted with the care of the poor. The actual distribution of money seems to belong to the deacons; but it is the duty of the elders to inquire into the circumstances of the poor to provide means for their support, and to concur with the deacons in ministering to their necessities.

6. Not to multiply duties, we observe, finally, that the elder is accountable for the general exercise of a faithful superintendence of

his district. He is, in some sense, the father of the people. He should, therefore, study to promote unity and spiritual prosperity among them, warning against dissensions, healing divisions, reproving the wayward, entreating the sinful, reclaiming the backsliding, encouraging the faint, and, in short, using every means to wean from sin and stimulate to holiness.

> "And as a bird each fond endearment tries,
> To tempt its new fledg'd offspring to the skies;
> He tried each art, reprov'd each dull delay,
> Allured to brighter worlds, and led the way."

Nor let the elders forget, that to them is specially entrusted the originating, and directing, and fostering of all plans for the spread of religion in the church and the world. They are the appointed guardians and patrons of the Sunday school, the Bible, Missionary and Tract societies, the Scripture reader, and the lending library.—It is when the elders of the church undertake these duties, and not till then, that they will be effectively discharged. And O, did elders thus discharge their duties, what a transformation would speedily pass on the church and the world! We would soon have reason to say—"All things are become new."—*Orthodox Presbyterian.*

HOW TO DISCOURAGE A MINISTER.

Having been long a punctual attendant upon public worship, and greatly valuing the ordinance of preaching, I am often grieved by the various methods which are practised by the Evil One for preventing the due effect of the word. Allow me to mention a few of those things which have a direct tendency to dishearten the preachers of the gospel, in the exercise of their public labors.

1. There are many who are tardy in their appearance in the sanctuary. They do not make conscience of coming in good time, and sometimes give us reason to believe that they deliberately choose a late hour, for the idle purpose of attracting attention. It matters little with them whether the congregation is engaged in solemn prayer or praise, or in hearing the word of God read. The minister is necessarily interrupted, his mind is distracted, he is pained at the disrespect shown to important parts of worship, and grieved at the evidence of a careless spirit. Those who reside at a distance from the place of worship, have nothing more to do, in order to prevent this irregularity, than to commence their preparations a few minutes earlier, and to set out from home at such a moment as may secure, not only a punctual attendance, but a few minutes of silent and devout thought, before the people have fully assembled.

2. In correspondence with those who come late to church, there is a larger class, who feel it incumbent upon them, at every renewed creaking of the doors, to turn their heads towards those who enter. Their curiosity is never sated. Every entrance has new attractions, and it is often hard for the speaker to determine in which direction most faces are turned. I need not say that this is calcula-

red to break his train of thought, and disturb his feelings. Often while in the midst of a solemn address, he finds the whole force of the appeal destroyed by this sudden removal of attention. How easy would it be for every person to abide by the determination, to fix his views directly upon the minister; and how greatly would the aspect of our assemblies be improved by such a habit.

3. In every congregation I observe a great many, who, upon the slightest feeling of uneasiness or lassitude, lay their heads upon the front of the pew, and thus entirely rob the speaker of their countenance. This, to say the least, breeds in his mind the suspicion that they are weary, if not slumbering He is distressed with the thought that his remarks are uninteresting. He tries to discover the cause of this neglect, becomes embarrassed, depressed, and often almost incapacitated for pursuing his theme. The Rev. President ****** was accustomed to reprove every student whom he observed in this indolent posture during divine service. However oppressed with fatigue or even pain, I have always felt it to be a duty, to aid the preacher of the gospel, in my feeble measure, by my fixed and continued attention.

4. I fear you will think I belittle a grave subject, when I descend to speak of *yawning*. Yet it is not the least in my list of grievances. The conspicuously visible, and not seldom audible yawns of a great number, are proverbially contagious; and the preacher who can flatter himself that he speaks with acceptance, when he witnesses these signals of distressed nature, must be possessed of more than ordinary self-complacency. Those who will not gape away their drowsy hours at home, may at least be requested to do so in their handkerchief, or in the retreat of some modest corner. and not to aim these unequivocal tokens of sloth at the very minister who is addressing them.

5. Church-sleepers are almost beyond recovery. I have seen, I am sure, a score thus occupied at once, and even when it has not been altogether the fault of the speaker. There is some allowance to be made for hard-working men, unaccustomed to sit still for a long time at once; but no man can permit himself to sleep during public worship, who is under any suitable impression of those truths to which his attention is called.

The sum of all is, that every hearer has it in his power to contribute something towards the animation or the discouragement of the preacher. And consequently every one should establish it as a principle, to avoid even the slightest gesture or neglect, which can by possibility detract from the impression of the word.—*Presbyterian.*

The article which we give below was written by the late Dr. Andrew Thomson, of Edinburgh. The subject of it is one which has excited much interest in the American churches. The benefit of Creeds and Confessions is proved by nothing more clearly, than by the fact, that all errorists and perverters of sound doctrine are opposed to them. They are wholesome restraints upon the erratic

disposition of speculators, and they speedily detect and fearlessly expose their aberrations from the truth. It is not surprising, therefore, that they are slighted and contemned and hated by those whose opinions they demonstrate to be unscriptural. The Confessions of Faith of all the Reformed churches are substantially alike, and it is only by the neglect of them, or, what is worse, by *insincere* subscription to them, that serious errors prevail, in churches whose written creeds are orthodox. We commend the article to the attention of all our readers.

CREEDS AND CONFESSIONS.

It was in the year 1719, just about a year before the death of professor W. Dunlop, that a number of gentlemen in Edinburgh, well affected to the doctrine and government of the Church of Scotland, resolved to publish a collected edition of all the public standards of the church. About this period there had begun to appear, both in England and in Scotland, a dangerous laxity in religious opinion, together with a keen hostility to all creeds, and confessions of faith. The controversy with Mr. Whiston and Dr. Clarke—the question agitated by Mr. Abernethy and the members of the Synod of Ulster in Ireland, relative to subscription, and the celebrated process against professor Simson, then just commenced—all demonstrated the necessity of making a stand for the purity of the faith. When such men as Dr. Calamy among the Protestant dissenters of London, Dr. Clarke, and Mr. Whiston among the Episcopalians of England, and Mr. Abernethy among the Presbyterians of Ireland, declared publicly their hostility to creeds, and standards of subscription, it was high time for the Church of Scotland to lift up a testimony against a threatened evil of no small magnitude. The proposed collection of confessions, was published under the eye of professor Dunlop, who was requested to preface it with a vindication of the uses and ends of confessions. This he did with uncommon ability, and with a candor and a calmness of spirit that reflect on him a credit of no common kind, as a controversialist of the first order.—The work was published in two volumes 12mo, in 1719, and 1722 by the king's printer. The first volume, besides the large preface of Mr. Dunlop, contains the Westminster Confession, with the proofs at large, the Larger and Shorter Catechisms, with proofs; the Directory for Family Worship; Acts of Assembly relative to Family Worship, and a full table of all the matters contained in the Confession of Faith, and Larger Catechism. The second volume contains the Confession of Faith used in the English congregation at Geneva, received and approved by the Church of Scotland, in the beginning of the Reformation; the "Confession of the Faith and and Doctrines beleevit and professit be the Protestantis of Scotland, August, 1550," with a Latin translation; the National Covenant, first subscribed at Edinburgh, 28th January, 1580, thereafter in 1581, and 1590; a General Band, made for maintenance of the true and Christian Religion, 1588; the National Covenant, as it was subscribed in 1638, and 1639; Calvin's Catechism, as authorized by the Church of Scotland, for common use: the Palatine Catechism, com-

posed by Zachary Ursin, approved by the Elector Palatine, the Reformed Church of the Palatine, and other Reformed Churches in Germany, by the Synod of Dort, the Church of the Netherlands, and the Church of Scotland, 1591; Craig's Catechism, for examination before the Communion, with the short Latin Catechism, commonly taught in schools, 1590, and composed by Mr. Andrew Simson, teacher of the grammar school at Perth, and afterwards minister of Dundee; the Book of Common Order at Geneva, drawn up by Knox, and approved of by Calvin, February, 1556, commonly known by the name of Knox's Liturgy; the First Book of Discipline, drawn up by Messrs. John Winram, John Spottiswood, John Willock, John Douglasse, John Row, and John Knox, and presented to the nobility 1560, and afterwards subscribed by the Kirk and Lords; a short sum or abridgement of the First Book of Discipline; the form and order of the election and admission of superintendents at Edinburgh, 9th March, 1560, to which is added, the Election of Elders and Deacons in the Church of Edinburgh; the order and doctrine of the General Fast, appointed by the General Assembly, and held on December 25, 1565, drawn out by John Knox, and John Craig, ministers of Edinburgh; the Order of Excommunication and of Public Repentance, ordered by the General Assembly, June, 1569, drawn up by John Knox; the Second Book of Discipline, agreed on 1578, and according to which the church government is established by law, 1592, and 1690; Confessio fidei Ecclesiæ Scoticanæ, drawn up, it is said, by Mr. John Craig, and also a translation of the English copy of the National Covenant. These very valuable relics of a former age, and standing monuments of our church, are all comprised in the second volume of this work, and extend to upwards of eight hundred pages. The *third* volume was designed to contain the Westminster Directory for the public worship of God; all the Acts of Assembly from 1560 to 1722, relating to the Confession of Faith, and Directory for Worship; the propositions concerning Church Government; the proceedings of the General Assembly about the policy of the Church; all the Acts regarding the Judicatures of the Church and against Profaneness, &c.; all the Acts of Parliament concerning Religion, and the Church, and against Sin and Profaneness; an Appendix, containing several Tracts, concerning Ecclesiastical Affairs, with a Preface, containing an historical Review of the Reformation in Scotland. This preface was designed to exhibit the identity of the Reformation principles, and work, at all the great periods of our history; the grounds of that clause in the Claim of Rights, "that Scotland was reformed from Popery by the Presbyters;" the fact and its reasons also, that Prelacy was never allowed as a standing office in the church by any lawful assembly, but that it hath "been a great and insupportable grievance, and trouble to the nation," as the *Claim of Rights* properly terms it, with some remarks on the "Occasional *Paper's*" review of Mr. Dunlop's preface. I am not aware that his *third* volume has ever been published, and surely it may be held as still a desideratum. In 1741, Mr. Andrew Stevenson, writer in Edinburgh, and

a most zealous and disinterested friend to the best interests of the Church, published "A Collection of Laws in favor of the Reformation in Scotland, from January, 1560, to 1749." And this work occupies an important part of what the publishers of the Confession designed for their third volume. But I am not aware that any thing of the kind has been published in modern times, with the exception of Gillon's Abridgement of the Acts of Assembly, a very valuable addition to which would be, an Index to the *Cases* decided in the Assembly. One has often to range through many years' acts, before we can find the particular case we are in search of, and even then perhaps the *shortness* of the *printed* statement proves very unsatisfactory. Such an enlightened man as Dr. Lee, and with his peculiar advantages, might find this matter by no means unworthy of his notice.

It may not be without its use, even at the present day, to give a short abstract of the leading argument in Mr. Dunlop's preface; and perhaps it may lead students in divinity, ministers, and others, to gratify themselves with a perusal of the original.

Mr. Dunlop considers the argument in *three* great lights, and under each of these he states and illustrates certain specific ends and uses which Confessions are designed to serve. In the *first* place, he considers them in relation to the church, and the world at large; and here there are three great ends which they are fitted to serve. One is, to give a fair and authentic account of the doctrines maintained by churches, and thus to clear the misrepresentations made of them, and the calumnies wherewith they have been blackened; and this he illustrates by the case of the first Christians, the Protestant Reformers, and the church of Holland, in the various periods of her reformed history. Here we have a variety of most acute remarks on the charge brought against our church, on the grounds of civil, and ecclesiastical government, the doctrines of predestination, justification, &c. and her supposed *persecuting* spirit. The *second* end is, that Christian societies might, in the most solemn manner, make profession of the true religion, and glory in it before the world. This he shows to be the duty of the church, and particularly when the truth is ridiculed and despised by the world, or by certain apostate churches. Scotland is particularly bound to do it; and often has she stood forth valiantly to lift up such a standard. The differences between *her* reformation, and that of England, are here admirably traced, and the blessings of pure religion shown to have been bestowed on the Church of Scotland in a distinguishing manner, and preserved to her by a train of extraordinary providences. The *third* design of Confessions, under this head is, to maintain union and fellowship among the several churches, which profess the true religion, and to contribute to their mutual comfort and edification. All the churches form one body, and hence arises the obligation to love and harmony.—Divisions among Protestant churches are sinful, and lead to dangerous consequences. Confessions tend to prevent divisions, by exhibiting a communion in faith, and in the grand essentials. Here the author justly condemns the spirit of those *high church* Episcopalians,

and others, who would *unchurch* one half of the Protestant world, because they hold not all the peculiarities of a hierarchy, which can claim only a human authority. Here he notices also the duty of maintaining a closer union, and correspondence with foreign churches. Scotland once nobly distinguished herself in this way; and it is no proof either of zeal or a truly catholic spirit, that there has been a sensible falling off in this respect.

The *second* of those general lights in which Confessions are viewed, is, that which respects the *rulers* and *pastors* of the church, when creeds are established as a standard of orthodoxy, and are subscribed by ecclesiastical officers. After giving a short history of the controversy, and a very fair and candid view of the reasonings of the enemies of Confessions, he proceeds to reason on the general principle, that every society has, vested in it, an inherent and indefeisible right to define the terms of membership, and the *conditions* on which her privileges shall be enjoyed. Is not this the case with all benefit or friendly societies? And as *churches* are Christian societies, formed for the purpose of *maintaining truth*, and nourishing the members in the ways of truth and holiness, shall it be deemed unreasonable that they have the power of defining that which they hold to be *the truth*, and of requiring *evidence* from every one who aspires at the enjoyment of their benefits, that he *does* hold that truth which they consider as essential to their welfare and very existence? No Protestant church sets up those creeds as standards of human opinion, or as sovereign rules of faith—they merely appeal to them as *their* interpretations of what appears to be the mind of God, as revealed in his word. The enemies of creeds, while they contend for the liberty of *individuals* to think, and speak, and act, as they please, without being called to account for their conduct, do, in fact, deprive Christian *societies* of their just and lawful liberty to maintain their own rights; to give *their own money* only to those who fulfil the conditions prescribed, and to uphold *their very constitution* by means of a reasonable guarantee on the part of those who are appointed to manage it. Is it *unreasonable* that a magistrate, or justice of peace, shall, before he sits on the bench, swear the oath of allegiance to his sovereign?

That a minister should be deposed for departing from the public standard which he hath *sworn to*, and by virtue of upholding which, he has his living, is surely no hardship at all, however painful the execution of the law may be, inasmuch as it is the necessary result of a plain principle of canonical law, by which it is statuted, that he only who *does the duty*, and in the way, and on the conditions prescribed, shall receive the wages promised. Would it be *more fair* that a whole body of people shall be obliged to pay out of their own pockets to those men who avowedly cry down, and labor to overthrow the very doctrine and constitution, for the maintenance of which a certain measure of public provision has been made? This is *Unitarian liberty* with a witness; but is it *common justice?*

To restrict churches in their creeds to the *precise words and phrases of scripture*, is unreasonable and absurd: because the *very object*

of a creed is, not to tell what scripture has said on particular points, but rather to *declare the sense* which they specifically affix to certain places, or certain doctrines of scripture, regarding which a difference of sentiment has arisen. It is just because men have perverted scripture, and have affixed certain peculiar meanings to certain passages, that, therefore, the church has found it necessary to define the sense which she affixed to these passages, and to ask every candidate for office within her pale, whether as a preacher, or as a teacher of youth, whether or not he concurs in her views. If he does not, she does not presume to punish him farther than by saying, that he cannot consistently, nor in fact, hold office within her pale. The *words* of the Bible are not the *contents* of the Bible, but merely the *channel* through which they are conveyed to us; and we know *from facts* and every day experience, that the words of the Bible may be subscribed where the *Scriptures themselves* are not in the least assented to. The principle, as held by the enemies of creeds, is inconsistent with *preaching*, or with any *exposition* of the holy scriptures, and is, in reality, destructive of the office of the ministry altogether. On this principle, moreover, no Confession of Faith could ever be formed in the words of *any translation* of the Bible, and no Christian, who does not understand Hebrew, and Greek, could ever make a profession of his faith. And even when you go to the Hebrew and Greek originals, what could you make of Whiston, and his party, who hold the *Apocryphal New Testament* to be in many parts inspired? Or of Socinians, who deny the proper inspiration of *all* our sacred books? Or of those who boggle at the *various readings?* Moreover, how shall we disavow, in the words of scripture, those wild and dangerous heresies which *had not a being* when the scriptures were framed, and yet the suppressing of which is one great end of Confessions of Faith? Or how shall we express in the words of scripture, those truths which are deduced from scripture rather by *fair consequence*, than by direct statement, and yet our belief of which may be of infinite importance?

The objection that creeds *lay fetters* on human inquiry, proceeds on the assumption, that the scheme of revelation is like human science, capable of *alteration*, improvement, or change; whereas it is one and the same, throughout the whole range of its being. *Within* the range of a Confession, there is ample scope for all the exertions and discoveries of genius that are at all likely to be useful to mankind. And if, in any instance, creeds have concealed important discoveries, by reason of the fear of *losing temporalities*, they have, *on the other hand*, been the means of restraining many crude heterodox notions, which might otherwise have darkened the church.

The objection to creeds, derived from their supposed tendency to disturb peace, and to cause animosities, &c. is taken from the abuse of them. But it is of no force against creeds duly formed, and regulated. All the evils complained of are really owing to the unsanctified passions of mankind, and not to their opinions either for, or against Confessions.

It is of importance to remark, that none are such violent oppo-

sers of Confessions as *the declared enemies of revealed religion.*— And this should suggest a wholesome impression of the importance of the question, as affecting the pure doctrines of Christianity, and the very foundations of Christianity itself. Truly may we suspect the truth or goodness of that cause, under whose banners infidels and contemners of the Saviour, and his blood, so readily and so decidedly range themselves.

The *third* light in which Mr. Dunlop views Confessions, respects those ends of them which have a relation to *all the members* of a particular church. Their *first* use here, is, to provide the people with a short and useful *summary* of the doctrines of religion, for their own instruction, and that of their families. The *second* is, to maintain the purity of faith, and to prevent the spreading of errors among the common people. The *third* is, to transmit the truth, to purify and animate their zeal and steadfastness in the profession of it. The *last* end is, to be subservient to the history of the church.— These different particulars are illustrated by specific references to the history of our own church; and the historical references and allusions give no small measure of interest to an investigation that might otherwise be felt to want attractions. The work, as a whole, does credit to its esteemed author, and is honorable to the church and university which owned him.

Miscellaneous.

For the Christian Magazine.

THE CONVERSION OF AN AGED SINNER.

The following narrative was written by a very respectable minister, in the neighborhood of Edinburgh, a fellow-student and affectionate friend of the late Rev. Mr. Scrimgeour, of our own church. The young woman, here called Anna, was shortly after this married, and became the mother of that excellent man, the Rev. Mr. Hutton, of Dalkeith. It was from Mr. Hutton that Mr. C—— had the account, and, though he could not pledge himself for the exactitude of every expression, he was able, at least, to assure us, that the prominent sentiments of the narrative precisely correspond with what he has heard related to him at different times. We would certainly have been better satisfied if Sir Walter Scott had related the simple narrative of Elizabeth Walker, (whom he has exhibited in his Jeanie Deans,) as it was communicated to him, rather than in the manner in which he eked out the two volumes of his Heart of Mid Lothian. That Scott was a man of real genius, a benevolent, sober, and honest member of society, we as readily admit as any of his admirers; but we do confess, that we never could perceive sufficient reasons to believe, (as is the case with many,) that he was a real benefactor to

the human race. While we cheerfully acquit him of any bad intentions, and even acknowledge, with pleasure, that he has frequently done willing homage to religion and virtue, the very offensive oaths and profane exclamations, not unfrequently found in the mouths of his characters, we consider as counteracting, in a tenfold degree, all the moral benefit to be derived from his writings. He will, doubtless, have many imitators; and we tremble to think of the use that may be made of his example. But we give the narrative we have announced.

"The subject of this memoir, whose christian name was JOHN, lived at Muckhart, in Perthshire, and died about the beginning of the eighteenth century. Of what relates to his youth, nothing has been handed down which can be interesting to the reader. When he arrived at manhood, he took a small farm; and what time could be spared from the culture of it, he employed in buying and selling horses at the neighboring fairs and markets. And, truly, these secular concerns completely occupied his attention and possessed his heart. He had all that low cunning and deceit which is, perhaps, too generally attributed to persons who make a trade of what is called *horse couping*, and all that unconcern about the welfare of his soul, which marks a man to be under the power of the grossest infidelity. Not an hour was he ever observed to dedicate to religious duties, in any form. When other people attended divine worship, he either tended on his cattle, sauntered through his corn fields, or went to a little ale-house in the neighborhood, where he either solitarily dozed away the sacred hours of the Sabbath over his bottle, or talked about worldly affairs with those he occasionally met with, who had come there on a similar errand with himself.

"In this manner did he continue to squander away precious time and trifle with every thing sacred, until he was upwards of seventy years of age, when it pleased the Lord to arrest him in his career to destruction; first, by sending him a harbinger of the king of terrors, and then a messenger of peace, to awaken him out of his fearful state of security, and bring him to the knowledge of Christ.—The harbinger of death was a mortal distemper, that confined him to his bed and soon brought him to his grave. The messenger, whom we shall call ANNA, was the daughter of the farmer whose ground bordered with John's, and whose house was distant about a quarter of a mile.

"This young woman was an ornament to the place where she lived, both for piety and for every accomplishment suited to her rank. Hearing of John's illness, and that it was thought he had but a short time to live, she felt her heart strongly moved with compassion towards him. Touched by the invisible agency of the Spirit, she resolved that this *baptized heathen* should not perish, without her using all the means, at least, in her power, to bring him to the knowledge of salvation. This generous purpose she communicated to the young woman who acted in the capacity of a servant in the family, and who, though her inferior in different respects, was a

warm friend to the interests of the Redeemer. It was concerted between them that, on a certain night, after their family had retired to rest, they should slip from the house, unknown to any one, pay John a visit, and offer their service to watch at his bed side and minister to his necessities. Afraid lest their good should be evil spoken of, they were careful not to exhibit it to the eye of public observation. They had often heard the virtuous part of their sex compared to the angels, and therefore they wished that their acts of duty to the afflicted should be as like as possible to the conduct of those ministering spirits, when they minister to the heirs of salvation—kind, but unseen. On their way to John's dwelling, Anna was several times observed, by her companion, to fall upon her knees, presenting, no doubt, addresses to the throne of God for a blessing on their pious embassy. Arrived at the house, they found the apartment of the sick person almost full of people, and, as is too common on these occasions, every one present had some infallible nostrum to prescribe for the disease of the body, but none of them was so kind as to recommend the alone remedy for the more inveterate diseases of the soul. This task was reserved to Anna; and, as soon as the visiters retired and the family were at rest, she went about it with the most heartfelt pleasure, and, to the praise of redeeming mercy, with the most happy success. Having first introduced herself to John, by informing him that she and her friend had come to wait upon him during the night, she then inquired into the state of his health, and whether or not he thought himself dying, and what were his prospects with regard to the eternal state. 'Indeed, my bra' lasses,' replied John, for that was the manner in which he ordinarily addressed the young women of his acquaintance, 'I do think myself dying: I feel, notwithstanding what some folk say, that I must soon go the way of all living, and, as to what may take place after death, I cannot think that I have much cause to be afraid. I have never, indeed, made such an ado about religion as I have seen many others do, but perhaps I was as *really religious* as any of them, for all that. I have known several, in my day, who ran about to preachings and sacraments, and yet could cheat and lie better than ever I could in my life. If I have wronged any person, in the course of my life, I am sorry for it, and what more can be said: besides, the Bible tells me that God is merciful, and that he has sent his Son into the world to save sinners, so that there is no fear of poor John.' 'My design in coming here to-night,' said Anna, in her turn, 'was not to flatter you, John, but honestly to tell you the truth; and I must say, that it grieves my heart to think, that you should drop into eternity under your present dreadful delusions. True it is, and the more the pity, that the fair cloak of a religious profession has often covered an unsanctified heart; but it is as true, that genuine religion can have no possession of that man's affections who refuses, as you have done, to make any profession at all of it. For the faithful and true witness himself has said—*Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.* It is, indeed, a glorious

truth, that God is merciful, and, as a testimony of this, he has sent his only and beloved Son into the world, to redeem sinners; but you have been in the habit of trampling upon his mercy, by despising the Saviour whom he has sent.' 'O how can you think,' interrupted John, 'I could be so wicked as to *despise* Christ?' 'Yes,' said Anna, 'you have despised him, for he himself has expressly said—*If a man love me, he will keep my words: but he that loveth me not, keepeth not my sayings.* Now, you know that this last is your character. His blessed word you made no use of, excepting it was to set off your impious jests among your infidel companions; his ordinances, and those who waited on them, were the constant objects of your scorn; his Sabbaths you mispent, and his sacred name you profaned.'

"In this manner did this faithful female monitor hold up the glass of the divine law before the face of this secure, hardened sinner, if happily he might obtain in it a sight of himself, in all his guilt and wretchedness. Her pious labors were not in vain; for, after repeated supplications to the throne of mercy, in which she herself officiated, with much diffidence indeed, but with strong faith, it pleased God, who alone giveth the increase, to take the work into his own hand. The commandment came home with power upon the conscience of the sinner—sin appeared in all its demerit and hideous deformity—the baseless fabric of his hopes tumbled to the dust, and he cried out, 'Tell me, O tell me, if there yet can be any salvation for such a wretch as me.' Anna, who was ready to catch the auspicious moment, flew, on the wings of love, to pour the balm of consolation into the wounds she had probed to the quick. She and her companion, by turns, read from the scriptures such passages as express the love of God to sinners, in the mission of his Son into the world for this purpose, and the freeness of divine grace, &c. 'Behold, blessed Jesus,' cried John, in an ecstacy, 'I come unto thee, for these thy words are indeed the words of eternal life. Now, my bra' lasses,' added he, 'let us sing some psalm that will be suitable for praising Him for his wonderful goodness to such a vile creature as I am.' Anna turned to the first twelve lines of the fortieth psalm. It was to John, in very deed, a new song, and to them all a song of Zion—the genuine effusion of three grateful hearts.

"'I see the day begins to break, my bra' lasses,' said John, 'and you must soon leave me: I beg, however, before you go, that you will lift me from the bed, and, with the clothes wrapped about me, place me in the elbow chair on the threshold of the door.' In vain did they remonstrate against this proposal, as a thing which could not fail to be hurtful to him: he still solicited, and at length they complied, using all necessary precaution for preventing his taking cold. It was a beautiful summer morning, and John had sat but a few minutes in his chair when the sun arose in all his glory, and covered him with his rays. 'Now, my bra' lasses,' cried John, 'mark carefully what I say. Before that sun, we have seen rise *sae bonnily* in the east, set again this night in the west, poor John shall see the face of the Sun of Righteousness in heaven, and be engaged in sing-

ing the praises of redeeming love. Carry me back to my bed again. You know now, what made me wish to rise from it, and I have obtained my wish. The blessing of him that was ready to perish be upon you,' said he to Anna and her friend, when they bade him adieu; 'you and yours shall prosper for the kindness you have shown to me.'

"The two young women returned home, wondering at the great things which the Lord, in sovereign mercy, had done; yet fearful lest, if John outlived his prophecy, the whole should turn out a delusion. It was with pleasure that Anna, as she went about her household employment through the day, heard her neighbors telling one another, what an astonishing change had been wrought on John.—'Nothing heard from him now,' said they, 'but praying and praising and recommending Christ, and salvation through him, to his family and to all who visit him.' 'I am just come from his bedside,' said an aged woman, and she wiped the tears from her eye while she spake—'I am just come from his bed-side, and sure I was never more affected with any thing in my life, than with the manner in which he warned me to remember the things which belong to my peace.' 'All is wondrous well,' thought Anna, 'but still, what shall I think if the sun shall set and John still be left in the land of the living.' Two full hours, however, before the sun went down, he took his leave of this sorrowful world, and entered, it was hoped, on the joy of his Lord.

"Let our pious countrywomen read this, and go, when occasion offers, and do as Anna has done, and let the hoary-headed slave of the devil turn to the Lord."

For certain observations which we made, in introducing this narrative by a friend, concerning the tendency of the writings of Sir Walter Scott, we expect to be treated as persons totally destitute of taste or refined sentiments. We cannot help it. "It is a small matter to us, to be judged according to man's judgement." We have yet to learn the principles of that taste, which cannot be gratified but at the expense of violating the law of God. We have something more, however, to say upon the subject: we know something more about this author, than most of those do who have been haranguing about him in New-York, Philadelphia, &c. We shall, fearlessly, give reasons why the Waverley novels should be banished from every christian family.

It is sufficiently known, that those christian writers who have exposed the evils of the theatre, have dwelt, in a particular manner, upon that profane cursing and swearing, and the various ways by which the law of the third commandment is violated in these abodes of pollution. It is a fact, that the British stage has seldom, if ever, abounded so much "with the coarse and vulgar profanity of the alehouse and the main deck," as since 1813, when Scott commenced these novels, which have afforded materials for more plays than had been furnished for more than one hundred years before. Tragedies have been formed in the greatest abundance from these vol-

umes, and special care has been taken to preserve all that "seasoning which has been plundered from the waterman and the scavenger," and, doubtless, increased as the public taste became more and more vitiated. Scott soon saw what use was to be made of his writings; but did he erase these violations of the divine law in subsequent editions? did he discover any penitence for contributing so much to the decline of practical godliness in his native country? He did not: he continued to write twenty or thirty volumes in much the same strain, till the fall of 1831, when he sailed to Naples. We learn from letters of his, which have been published, that the men who had manufactured plays from his books, and exhibited them on the stage with so much eclat, were his chosen companions.

A respectable minister of Edinburgh has shown how much Scott has violated historical truth, in his Tales of My Landlord. The persecuting period of the Church of Scotland, reflects the highest honor upon that country: it was a season of the rich effusions of the Holy Spirit, of eminent godliness, of men of powerful intellect. We do not say that professors of religion at that time acted always wisely—they were but men; but let us reflect on the character of those incarnate fiends, by whom they were hunted like partridges upon the mountains, and exposed to every torture which infernal wisdom could devise, and we shall not wonder very much at certain imprudencies which appear in their conduct. Scott's account of the pulpit exhibitions of gospel ministers, at that period, for talents, taste, and scriptural truth, are completely at variance with their sermons, either printed or in manuscript, which have been transmitted to the present age. All this has been acknowledged by Sir Walter and his friends, and what apology has been made for it? why—'That he wrote as a novelist, not as a historian—that he has employed the poetic license.' We would wish to know, what license any man has to violate the law of God. We tremble to think to what purposes this license of the novelist and the poet may be turned in the course of a few years. Lord Byron followed the example, and, in his Cain, he has inculcated downright Atheism. May we not expect that some will soon arise, to caricature some of the most solemn parts of scripture history, and plead that they only employ the license taken by the author of Waverley? We do most earnestly wish, that some man of sanctified genius, like that great unknown, the author of the Natural History of Enthusiasm, would come forward and expose this system to merited reprobation.

A CHRISTIAN'S DEATH.

The sacred Feast of her dear Lord was nigh,
The table 's spread—all things are ready now;
And, as she left her seat, to satisfy
Her soul with fulness of God's benefits,
She cast a loving, O, how loving look
On her young Sister, who beside her sat:

A look that plainly said, Come, Sister, come,
Of love redeeming, here the proofs behold.

* * * * *

A few short months elapsed, again the feast
Of fat things, full of marrow, and of wine,
Even wine that 's well refined, invites the saints.
Both sisters, hand in hand, approach it now:
They sing, with voice and heart symphonious, both
Of grace, of mercy rich, unbounded, free.

* * * * * *

Say, do I check the course of joyous thought,
The soul embarrass, or its praise prevent,
Or strain indulge ungenial, when I say
That this last convert to a Saviour's love,
Has lost that health which she but now enjoyed?
That deep consumption preys upon her life?
That, to the comely ruddiness of health,
The paleness has succeeded, of disease?
To her sick bed I went: the word of God
Was in her hand: upon her pillow fell
A trembling tear, and a deep sigh escaped
Forth from her snowy bosom, as she closed
The sacred book. I asked her of her health:
She glanced at her decaying hands, and smiled;
She raised her hand to her wan cheek, and smiled.
It was a smile contemning rude disease;
It was a smile of hope for future peace—
Peace, to be hers when she, from earth released,
Should rest in heaven, with Jesus dwell, on high,
As He is, see Him, and be like Him made.
Conversing much of immortality—
Theme, on which dying saints delight to dwell—
I asked, if, her appointed change drawn nigh,
She were prepared, and ready to depart?
Her eyes she raised, and her clasped hands, to heaven:
'Am I, my Father? Saviour, answer me!'
She prayed, and heard—I heard it not—a voice
Responsive, gracious, cheering to her soul,
And answered—'Yes, O yes, I am prepared.'
These words I heard, but, from those lips, no more.
The eyes, that were uplift, remained uplift;
The clasped hands, languid, fell upon her breast;
The sanguine disk on either cheek, that long
Disputed place had held, now disappeared.

Its latest aspiration, quick the soul
Had followed, borne by angels to its home,
Where He that made, redeemed and sanctified,
Shall ever give it glory.

ANXIOUS SEATS.

This has become the technical name of certain seats, set apart, in accordance with new-measure practice, to be occupied by persons who are or who are thought to be anxious about their souls. Some think, that these seats possess a peculiar efficacy on the souls of those who sit upon them: others do not regard them as having any intrinsic virtue, or peculiar influence, but maintain that, from some cause or other, conversions are more frequent there than elsewhere: others, again, consider them as only places of convenience, where the expected converts are brought within the scope of the prayers offered on the occasion, which seldom include any sinners, save those on the anxious seats. If we may judge from the *practice* in relation to them, these seats are regarded as beneficial, alike to the weeping penitent, who goes forward to them under the impulse of real anxiety; and to the adventurous youth, who has no objection to try the experiment of obtaining religion by a process so easy; and to the reluctant maiden, who, faltering and blushing, is led thither by a fond mother, whose excess of anxiety must compensate for the daughter's want of it.

It cannot be disputed, by those who make use of this contrivance, that the impression, among themselves, is, that there is some peculiar efficiency about these seats—whether it is in the seats themselves, or in the prayers offered for those who occupy them, or in the operations of the Spirit upon them. If this is disputed, we may infer it from their practice; and with quite as much confidence as we could repose in their admission of it. Sinners are exhorted, by all the considerations which the scriptures furnish, and a great many more, to come to the anxious seats—to come forward and be prayed for. More prominence is often given, in these exhortations, to the anxious seats, and to the prayers of persons "experienced in revivals," than is given to Christ and to the Holy Spirit; and such a strain of declamation is pursued as leaves the impression, that conversion may be assuredly expected by those who comply with these exhortations, and that there is no hope or possibility of conversion for those who refuse. Their awful guilt, in staying away, is depicted; they are charged with being ashamed to come; they are told that they may never have another opportunity, and how awful it would be, after such an opportunity, to drop into hell before morning. Flatteries are dealt out to those poor anxious souls who are seated in the anxious seats, and double-distilled denunciations are poured on the heads of those who do not follow their example. Every thing is made to depend on their coming—coming where? to Christ? No: that were an exhortation worthy of such importunity: but the burden of these exhortations is, 'Come to the anxious seats, ye that are weary and heavy laden.' And it is not enough that ministers, in the pulpit, should "*spell*" each other at this work, but persons must go through the congregation, to encour-

age the timid—to inspire the distrustful with confidence to go and try it, and to urge forward any who may be espied reclining their heads upon the seat, or raising a pocket handkerchief to their faces. Now all this shows to reasonable persons, whether the actors in such scenes admit or deny it, that they do believe some latent virtue resides in or about those seats, to effect a blessed change on the souls of their occupants.

Now, to this whole process very serious and substantial objections may be opposed. We might object on the ground of the *false theology*, or erroneous doctrine, which this practice implies, and which is, not unfrequently, expressed in connexion with it. For example, that the conversion of the sinner depends upon himself alone, and proceeds from himself; that the prayer of the church, *i. e.*, of some leader, "experienced in revivals," is the prayer of faith; that the prayer of faith causes the immediate conversion of the souls in whose behalf it is made.—We might further object, that *Christ is so much excluded from view*, not only where this practice prevails, but excluded *by* this practice. The anxious seat supplants him. We might also object, that this practice has *no warrant from Scripture*, nor any precedent in the usages of any church, until within a few years.—We might object, on the ground that this practice, deeply tinctured, as it appears to be, with a proselyting policy, excites the disgust of the more sensible part of the community, both religious and irreligious, deeply grieving the former, and reducing the hearts of the latter to an intense obduracy against religion. But we shall dwell, at present, only on one objection—one that relates to the best interests of the persons who are induced to take the anxious seats.

It is a measure which *tends directly to lead them into a very serious and hurtful delusion*. People are apt to believe what their ministers say; and sorry are we that they should ever have cause to do otherwise. Where the new-measure system prevails, people hear ministers exhorting in a style like that which we have given above. Some of them, it may be, are indeed anxious for their soul's salvation, and hearing the anxious seats so highly extolled, and the advantages of occupying them, and the fearful dangers of not occupying them, so strongly insisted on by their ministers, they go forward, confiding in their ministers' word, and expecting, what they do desire, relief from their mental distress. They are prayed for; and when the time is come when, according to the plan, they ought to "*feel better*," they are asked if they do feel better, and, if they say they "think they do," they are declared, by ministers, to be converted. They then feel a great deal better, and begin to be even in raptures. Now, it is a philosophical truth, that what a person *believes* to be true, exerts an influence upon the feelings, whether it be, *in fact*, true or false. If a patient believes the physician who tells him that he will get well, he will rejoice, even though the pangs of death are upon him: if a merchant is credibly informed, after a terrific storm, that his richly laden vessel, for which he had entertained the greatest apprehensions, is safe, he will rejoice with raptures, though his information is incorrect, and his vessel is lying at the bottom of the ocean. It will be seen, by our preceding remarks, that the success of this plan depends wholly on the confidence or belief which people have in it. And by these illustrations, it will be seen, that the relief and joy, which

the occupants of the anxious seats experience, may be ascribed to a *mistaken* confidence and *erroneous* belief. This is the delusion, then: they believe themselves to be converted and safe, *because they have such joyful feelings*. But whence come these feelings? Why, from confidence in the *ministers*, and from faith in the *anxious seats*.

That we believe there is intense and ruinous superstition connected with this anxious-seat system, we trust it is unnecessary, after what we have written, to affirm. We have pleasure in observing, that many able and pious and successful ministers, and serious minded private Christians, throughout the country, are of the same opinion. And we have strong hopes that the time will soon come, when the anxiety of sinners for the salvation of their souls, will be increased an hundred fold, and when, as in former times, in which religion flourished *all the year round*, the inquiring sinner will be taught to discard the quackery of men, and to lay hold on Christ for salvation, as he is freely offered in the gospel. Then will the hearts of God's people rejoice; then will pure and undefiled religion be revived; then will the Redeemer's kingdom gain permanent triumphs over the world, and piety bloom in perennial glory.

We add, as an appendix to this article, a passage from Dr. ALEXANDER's Evidences of Christianity, (Note B, page 249.) which, although not adduced, by that excellent and great man, on this subject, is, nevertheless, appropriate to it, in its most important features. The passage shows, from what small beginnings superstition may grow—to what pernicious delusions it may lead, and how necessary investigation and exposure are to its cure.

"The Abbe Paris was the oldest son of a counsellor of Paris, but being much inclined to a life of devotion, he relinquished a patrimony to his younger brother, and retired to an obscure part of Paris, where he spent his life in severe penance, and in charitable exertions, for the relief of the distressed poor. He was buried in the ground of the church of St. Medard, near the wall, where his brother erected a tomb-stone over the grave. To this spot many poor people, who knew his manner of life, came to perform their devotions, as much, probably, out of a feeling of gratitude, as any thing else. Some among the devotees, who attended at this place, professed that they experienced a salutary change in their ailments.—This being noised abroad, as the Abbe had been a zealous Jansenist, all who were of this party encouraged the idea of miracles having been performed, and multitudes, who were indisposed, were induced to go to the tomb of the saint; and some, as they confessed before a competent tribunal, were persuaded to feign diseases which they never had. It is a fact, however, that the greater part received no benefit, and that more diseases were produced than were cured; for, soon, many of the worshippers were seized with convulsions, from which proceeded the sect of *Convulsionists*, which attracted attention for many years. It was soon found expedient to close up the tomb; but cures were still said to be performed by the saint, on persons, in different places. The Jesuits exerted them-

selves to discredit the whole business, and the Archbishop of Paris had a judicial investigation made of a number of the most remarkable cases, the results of which were various, and often ludicrous.—A young woman, said to have been cured, at the tomb, of blindness and lameness, was proved to have been neither blind nor lame. A man with diseased eyes was relieved, but it appeared that he was then using powerful medicine, and that, after all, his eyes were not entirely healed. A certain Abbe, who had the misfortune to have one of his legs shorter than the other, was persuaded that he experienced a sensible elongation of the defective limb, but on measurement no increase could be discovered A woman, in the same situation, danced on the tomb daily, to obtain an elongation of a defective limb, and was persuaded that she received benefit; but it was ascertained that she would have to dance there fifty-four years, before the cure would be effected at the rate at which it was proceeding; but for the unfortunate Abbe, seventy-two years would have been requisite. In short, the whole number of cures, after examination, was reduced to eight or nine, all of which can easily be accounted for, on natural principles; and in several of these instances, the cures were not perfect."

EXTRAVAGANT MODERATION.

We have just read, in the *Philadelphian*, a letter, from a certain Rev. Ahab Jinks, of Ohio, filled, like the speech of Tertullus before Felix, one half with flattery, and the other with crimination: the flattery is for the editor, and no man needs it less—the vituperation is all for old-school Presbyterians. Ahab, whose name and, much more, whose sentiments call forcibly to mind a certain other Ahab, claims to be a man of no school but that of Christ, and then with much modesty and moderation, charges old-school men with "staying the flowings of the water of life," "emboldening transgressors," causing "Universalists to rejoice," "confirming infidels and sceptics," "making fiends rejoice, and angels (like Ahab Jinks) weep." The Rev. brother proves himself to be a moderate Ahab, by asserting that the Synod of Philadelphia has "disgraced itself," "compromised its dignity," been guilty of "the worst party chicanery," of "measures violent, and palpably unjust, impolitic, and unconstitutional," of "a high-handed act of tyranny and rebellion," and to complete the demonstration, he concludes his letter by stating that "mild measures," (against these old-school brethren) have failed, and the *rod* must now be used, or the *child* will be spoiled. To put the Rev. gentleman's moderation beyond all dispute, it ought to be known that all these affectionate things are said within the compass of about ten lines of his letter. What is meant by the *rod*, which he proposes to apply, we know not, but we advise the "children" of the Synod of Philadelphia, to button up their jackets, and make their backs ready for it.

In reading this letter, we have been led to attach the following definitions to the words which they respectively follow: *Rebellion*—supporting the constitution: *Heresy*—shades of difference: *Old doctrines*—trash; *Revival*—a work of which

we have the patent; *Bigotry*—an unwillingness to be carved and eaten by proselyte makers; *No-school man*—*new*-school man; *Zeal*—a brimstone match.

Literary, Scientific, & Religious Intelligence.

A. R. PUBLICATIONS.

The Religious Examiner, is a monthly periodical, edited by the Rev. Samuel Findley, minister of the A. R. Church, in Washington, Ohio. With the present year, it commences the sixth volume, and we are happy to see that the style of its typographical execution is much improved. We care very little, for ourselves, how a man, with whom we may converse, is dressed, provided he be a good and sensible man; but a book, and especially a good one, we wish to see in a neat and tasteful dress. We are gratified with the matter and the style of this periodical, and wish the worthy editor continued success.

The Associate Reformer.—Of the publication bearing this title, we have received the first four numbers. It is published at Pittsburgh, under the editorial conduct of an association of Ministers of the A R. Church. In the numbers thus far, there is a fair proportion of original matter, which is very good, both in its literary and theological character. We discover, in this, as well as in many other periodicals, what we consider a fault, viz. the entire want of order in the arrangement of the articles. "A place for every thing, and every thing in its place," is a rule of order, which is as useful in a book as any where else. We hope this periodical will receive that patronage which its merits deserve.

Sermons.—"The knowledge and belief of Scriptural Doctrines necessary to true Religion," preached to the A. R. Church in Chillicothe, Ohio, by the Rev. J. Claybaugh, Pastor of that Church. Also "The Standard lifted up against Error," by the same author. This Sermon contains many correct and judicious reflections on the present state and future prospects of the Church, and prudent counsels for averting the threatened evils, and for effecting desirable improvements.

A Sermon preached on the day of Fasting on account of the Cholera, by "*a Minister of the A. R. Church.*" By the kindness of a friend, we have just received this discourse, and have had time barely to look it over. We are so highly gratified with this hasty glance, that we shall not be contented till we can give it an attentive perusal.

An Address, delivered before the Students in the Theological Seminary of the A. R. Church, at Pittsburgh, by Rev. John T Pressly, D. D. We are happy to see our Western brethren enjoying the labors of their talented and pious ministry; and especially are we gratified and thankful, that their Seminary is in such flourishing circumstances, and so highly favored, in the possession of an instructor

like Dr. Pressly. The perusal of his address has given us much pleasure; and from the dignified, and at the same time piously affectionate style of it, we cannot but hope it will be very beneficial to the young gentlemen who enjoy its author's instructions.

SCOTTISH MISSIONS.

From a correspondent in Scotland, we have received the Reports of the Scottish Missionary Society, and of the Missionary Society of the United Associate Synod. Within the brief space left us, we can scarcely give our readers, who we hope take an interest in missionary operations conducted on the right plan, a just and full idea of these respective Societies. The Scottish Missionary society is patronized by different departments of the church, and directs its efforts to the foreign field. It has established two stations in Russia—Karass and Astrachan; four in the East Indies—Bankote, Hurnee, Poonah and Bombay, and six in Jamaica, W. I. It has also given assistance, in commencing a mission among the natives of New South Wales. The number of children instructed in the schools of the East India missions, is between two and three thousand. The amount of funds received during the year, included in the report, was about thirty-three thousand dollars.

The United Associate Synod has hitherto confined its very useful labors to Home missions, including the Highlands and Islands of Scotland. The report includes large and detailed accounts *from Presbyteries*, of their missionary operations, and of the state of the vacancies under their care. The receipts of the Synod, for missionary purposes, are about five thousand five hundred dollars per year. The Synod have resolved to establish a *Foreign* mission, and appeal to the churches for their aid.

AMERICAN BOARD OF MISSIONS.

The Board have under their care twelve Missions, embracing fifty-five stations, seventy-five ordained missionaries. four physicians not ordained, four printers, eighteen teachers, twenty farmers and mechanics, and one hundred and thirty-one females, married and single —making a total of *two hundred and fifty-three* laborers in heathen lands, dependant on the Board, and under its immediate direction. There are, also, four native preachers, thirty native assistants, twelve hundred and seventy-five schools, and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen, contain about eighteen hundred members.

Seven ordained missionaries and one assistant missionary are under appointments to different, and most of them distant fields of labor—to proceed to their respective fields within a few months.—Most of these are to be accompanied by wives. Three other missionaries have also been appointed, but the time of their departure is not yet determined.

Of the above mentioned missions, seven are among the North

American Indians, and five in foreign parts, viz. in Bombay, Ceylon, Mediterranean, South Eastern Asia, including China and Siam, and the Sandwich Islands. Of the 59,824 scholars, 52,882 are on the Sandwich Islands. Something less than 1000 are among American Indians. Of the 1800 church members, the American Indians furnish 1100; the Sandwich Islands 512; Ceylon 186. The other foreign stations have not as yet gathered churches.—*Mis. Herald.*

ICE MOUNTAINS.

I have several times passed within the antarctic circle, on different meridians, and have uniformly found the temperature both of the air and the water to become more and more mild the farther I advanced beyond the sixty-fifth degree of south latitude, and that the variation decreases in the same proportion. While north of this latitude, say between sixty and sixty-five south, we frequently had great difficulty in finding a passage for the vessel, between the immense and almost innumerable ice-islands, some of which were from one to two miles in circumference, and more than five hundred feet above the surface of the water! When it is considered that they have always about three-fifths of their bulk *under* water, some idea may be formed of their enormous magnitude. We have several times come so near them, when the weather was so thick and hazy that we could not see twice the length of the vessel, that nothing prevented our striking but a timely application of the sweeps to bear us off. It was always our endeavor to keep at a respectful distance; for they are sometimes so nicely balanced, that, should a very large piece become detached from below, the whole mass above water, being thus rendered top-heavy, would instantly capsize, and plunge beneath the surface; when, wo to the vessel that lies in its way.—Even at the distance of one hundred yards, ships have been lost by the vast waves and whirls occasioned by these rolling mountains.—*Morrell's Voyages.*

SUMMARY.

The American Colonization Society reports, that during the last year seven hundred and ninety colored people have emigrated to Liberia, of whom two hundred and forty-seven were manumitted slaves.—The number of slaves, held in bondage by nations professedly Christian, is about five millions five hundred and seventy-five thousand, of which near *two millions are in the United States.*—The number of deaths in New-York city, during the last year, was ten thousand three hundred and fifty-nine, of which three thousand five hundred and fifteen were by cholera.—The Missionaries, imprisoned in the Georgia Penitentiary, have been released. Motives of public *policy* have brought the authorities of that State to a sense of justice.—A violent eruption of Mount Ætna lately destroyed the town of Brent, containing ten thousand inhabitants.

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Religious Communications.

AN ADDRESS,

Delivered before the 'Geneva Young Men's Association,' by J. F. McLaren

[Published at the request of the Association.]

Gentlemen—In accordance with your invitation, and my engagement, I rise to address you this evening. I love to hold intellectual fellowship with my superiors, and to learn, from the lips that utter the exalted sentiments of sanctified wisdom; and I love also to talk with my coevals, and to add my efforts to theirs for the advancement of science, good morals, and religion. Since you have given me the desk, to night, you would justly regard it as an indignity to your Society, and to this respected audience which you have convened, were I to aim at nothing higher than your mere entertainment; and I should deem it a dereliction of duty, were I to consume an hour of your time without, at least, attempting something of substantial importance and practical utility.

It is universally admitted, that young men need counsel and instruction relative to the momentous affairs of life. There are so many allurements to vice, which must be resisted; there is such a profuse circulation of counterfeit sentiments, in regard to honor and business and manners and religion, which must be distinguished from the genuine, and be rejected; there are so many mental and moral illusions, which must be dispelled, that every person, of whatever age, requires wisdom, firmness and discrimination. But the necessity is the more imperative, when these seductions to ruin present themselves along the pathway of the young man, whose hopes are yet sanguine, because untried, and whose vivacity yet flourishes luxuriantly, unwithered by the rigors or the scorching ills of life. The young man has no results of personal experience, to aid him in an emergency: he must, therefore, if he would escape disasters, avail himself of the counsel which others may be able to furnish.

But I am persuaded, that the aged and experienced are not always safe counsellors. It is not through captiousness or disrespect that I now speak, but I verily believe that many, who have age and experience and a tender regard for the welfare of the young, do seriously err, by taking too narrow views of the character and destiny of man. Do they not regard the season of *early* youth as the only one where danger is to be apprehended? Are not a parent's solicitudes often suspended about a son's eighteenth or twentieth year, and confined there? Are not dissipation and profligacy the only evils which elicit

the fears of many a parent's heart? Do not their anxieties hover over the early period of their darling's budding manhood? and when they see him forming habits of sobriety and industry, and acuteness in his affairs, do they not settle down, with an unqualified complacency and satisfaction, as though he was now beyond the reach of danger? Yes: and while they look abroad on the world, and behold the many wrecks of youthful genius and virtue and promise, that drift unmanageably on its broad surface, as they drop a tear of pity for their son's coevals, lost, they drop another of unmixed gratulation for him, moored in the haven of perfect safety. Now, I would not conjure up a vapor to dim the brightness of parental joy; I would not instigate misgivings in a father's happy bosom, or arouse from their repose a timorous mother's fears; nor would I reduce the object of their love, to the low level of that unhappy youth who treads, with reckless steps, the path of indolence or dissipation;—yet, I must avow my firm persuasion, that he is not beyond the reach of danger, and, consequently, not beyond the need of counsel and instruction. Gentlemen, the business of life, the possessions of life, the society of life, nay, the very respect and love which is acquired in life, bring dangers with them—dangers as formidable to man's highest interests, and often as fatal, as those which gaiety and dissipation conceal under their fascinating mantle. The *soul* often bleeds at the counter, in the office, and in the shop, as mortally as it does in the ball-room, at the theatre, or the card table. Yet do not suppose that I place these things upon the same level. The latter are invariably, and, I might say, intrinsically pernicious; the former, only in their excess, or in the abuse of them.

I am happy, gentlemen of the Association, that I can proceed, this evening, on the supposition that I address those who have set their faces against all *positive vices;* for your constitution admits to membership only such. I am gratified, also, to discover, by your constitution, that the examination of the sacred scriptures is a part of your exercises; and, gentlemen, as, in addressing you, the results of my own brief experience, and the resources of my own wisdom, would be very speedily exhausted, allow me to direct you to that full fountain, whence flow the best and sweetest streams of wisdom.

Does any one ask, "Wherewithal shall a young man cleanse his way?" I give the same reply which the Psalmist gave—"By taking heed thereto according to God's word."

I. *In the Bible you will find instruction.* Youth is the appropriate season of pupilage. In the order of nature, in which the mind develops itself, a thirst for knowledge precedes a thirst for property or fame. In the infant mind, the love of knowledge exceeds the love of property. A rattle is the child's dearest possession; but even that he will sacrifice to the cause of science—he will rend it open and destroy it, merely to discover the noisy mystery of its interior. Happy the youth, who, before this taste for knowledge is vitiated, has the Bible put into his hands. The Bible contains the instructive history of the creation, no where else to be found in original documents, or as well recorded: it treats, with simplicity and perspicuity,

of the being and attributes of God—it teaches the consolatory doctrine of the divine providence—it depicts the fallen, wretched, helpless condition of man—it alone unfolds the plan of God's redeeming love, for man's recovery—it answers the momentous inquiry, "How shall sinful man be justified with God?" concerning which the dogmas of boasted heathen philosophy, and the no less boasted deductions of human reason, are worse than silent—it tells us, in the style of dignified condescension, which has thrilled millions of souls with gladness, that "Jesus Christ came into the world to save sinners," and, that "whosoever believeth in *Him* shall be saved." The Bible is full of instruction to the young. It points, with the authority of a divine command—it points the thoughtless, gay, and headstrong youth to the way of virtue and religion: nay, more; it informs the moral, intelligent, industrious and respected young man, that one thing, of paramount importance, is lacking while he has not faith in Jesus Christ: it commands him to reverse the order of his pursuits, to turn back the current of his affections, and to seek *first* the kingdom of God. Such, my young friends, are some of the instructions of the Bible. I have stated them in brief and general terms: I beg of you to search into the details. If you would attain true wisdom, be diligent, humble, prayerful students of God's word. That "ignorance is the mother of devotion" was a popish dogma, that is totally exploded; at least, among us Protestants. No, my friends, devotion traces her genealogy to a nobler source.

II. *In the Bible you will find admonition.* You will meet with admonition, addressed particularly to the young. I am aware that preachers are, by many, thought to be too rigorous with youth. Allow me, for one, to exonerate myself from the imputation. What! shall I endeavor to dim the bright beams of life's early dawn?—What! shall I seek to invest the young mind with the dusty habiliments of age? Shall I pluck off the bud of spring, and cast it from me, because it is not the fruit of autumn? Do you think I would mingle, in the young man's cup, the ingredients of sadness, or, by any baleful analysis, abstract one drop, or one ingredient of rational delight? Believe me, I would not. But, neither will I tolerate, for a day, in my mind, or once promulgate with my lips, the pernicious sentiment, that the vices and vanities of the young are the less culpable, *because they are theirs;* or, that every man must, at one time or another, "*let off*" a certain excess of vivacity, before he can become a sedate, useful, and religious man. Ridiculous, as well as ruinous notion! No: God has not given us a constitution that requires any such employment of a "*safety valve;*" and that man will act with most energy, and comfort, and usefulness in his sphere, who retains the vivacity which others squander, and turns it, as occasion demands, upon the machinery of life.*

You all know the admonition that Solomon gives to the young—"Remember now thy Creator in the days of thy youth;" and you

* Reference is had to what is commonly called "sowing the wild oats." It is believed that the harvest from this seeding is, in ninety-nine cases out of a hundred, the contraction of dissolute habits, and irretrievable ruin.

remember how he enforces it—"before the evil days come and the years draw nigh, in which thou shalt *say*, I have no pleasure in them." Eccl. 12.1. Evil days will come, should our life be protracted to old age—days of infirmity, days of pain, days of privation, days of loneliness, when, according to Solomon's sad, yet true description of old age, "the keepers of the house," that is, the hands, "shall tremble; and the strong men," that is, the legs, "shall bow themselves; and the grinders," the teeth, "shall cease to perform their work, because they are few; and they that look out of the windows," that is, the eyes, "shall be darkened; and the doors," the ears, "shall be shut in the streets; and the daughters of music," the organs of speech, "shall be brought low; and the head shall become white, like the almond tree in blossom."

Now, it is by a reference to this long catalogue of infirmities, inseparable from old age, that the wise man admonishes us to remember *now* our Creator, in the days of our youth: and it is a most powerful enforcement. Some young persons are wont to defer religious considerations, for the present, because they expect to live many years. That is one of the strong reasons why they ought *not* to defer them. O, my coevals, whose minds are fixed upon the *possibility* of your attaining possession of yonder heap of infirmities, while you overlook the greater probability, of your being laid in the grave, with your youth and your comeliness upon you—let me tell you, that if, by the fiat of Jehovah, that *possibility* were converted into a *certainty*, the argument of Solomon, for the enforcement of early piety, would be rendered the *stronger*, in its application to you.—One after another, the enjoyments of life drop out of our hands, and evacuate our hearts. The sprightliness of young animation goes first; then come the cares of business; and then goes, perhaps, our health; and after that, our dearest friends are called to their long home; and the family circle, of which we formed a happy segment, is broken up; and soon we get beyond the capacity for transacting business; the failure of our sight cuts off our resort to books; deafness deprives us of the pleasures of social converse; we become peevish, and our juniors avoid our society, and we are too feeble to totter, for sympathy, to some neighboring fragment of a former generation, and no alternative is left us but to dole away the tedious hours, perhaps at a stranger's fireside. Is this the life that young men covet? is it for this reversion, that the rich inheritance of early piety is spurned? O remember *now* thy Creator, *in the days of thy youth*, before the evil days come—in which thou shalt *say*, be obliged to acknowledge, "I have no pleasure in them." Such is the admonition of the Bible. Now, piety survives the saddest vicissitudes of life; piety is an antidote to all its sorrows; piety furnishes happiness, and secures respect. "The righteous shall still bring forth fruit in old age:" "the hoary head is a crown of glory, if it be found in the way of righteousness." Who can withhold respect from the venerable man who worships, leaning upon the top of his staff?

The Bible contains admonitions, drawn not only from the vanity of youth and the infirmities of age, but also from the perdition of

ungodly men. On this point, I must be brief: let me, therefore, be the more explicit. In the language of irony the scripture says—"Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes;" yet, with the weight of a solemn affirmation, it is added, "but know thou, that for all these things God will bring thee into judgement." The infirmities and sorrows of old age argue for early piety: but what are their admonitions, when compared with those which are uttered by the awards of the judgement day upon the hardy veteran, who has braved God for four-score years? Nothing is more saddening to my soul, than to behold a wicked old man. What! is not the invisible burden of years, under which I see him bending, enough, that he should go on, adding to the heavier burden of guilt that has been accumulating for a life time? Are not the sorrows of old age sufficient, that he should court the added sorrows of eternity? The unequivocal language of scripture is, "the sinner, being an hundred years old, shall be accursed."

III. *In the Bible you will find encouragements to piety.* I shall be obliged to restrict myself to a single class: it consists of those which we meet with in the example of young men, whose memoirs are written in the Bible. The example of those whom, in any prominent circumstances, we resemble, has a powerful influence upon us. If a young man, in a given neighborhood, forsakes his agricultural pursuits, and turns his attention to learning, there is almost a certainty that other young men, in similar circumstances, will soon follow his example. The slenderest association, even that of identity of *name*, has sometimes stimulated the young man to emulate the *character* of his eminent namesake. This is a principle of human nature, of which great and good use may be made; but neither time nor subject admit of delay upon it now.

Allow me then to direct you, for encouragement, to so ancient an example as that of *Abel*. He worshipped God early: but not only so—he worshipped acceptably, by following the directions which, we must suppose, God gave to our first parents. By sacrifice, he penitently admitted his sinfulness, and declared his faith in the great propitiatory sacrifice, of which he had received intimation from God. Let me refer you to *Jacob*. He became an exile from his father's house, a refugee from a brother's anger. He fled alone, sad and defenceless by night, the earth is his bed, a stone his pillow, his covering the starry curtains of the sky. In the solitary place where he slept, after long and blissful communion with the Lord, he raised an altar, and solemnly dedicated himself to God. What an encouraging example to you, my friends, some of whom have left the paternal home, and those who made it sweet, to dwell among strangers; who have left the little sheltered haven, to embark on the world's wide ocean—to spread your sail to its breezes, that may soon freshen into gales—to rock upon its bosom, where you soon may be engulfed. O, like the young patriarch, have an altar of private worship, and dedicate yourselves to God! So shall you prosper in your way. Jacob, who worshipped in the loneliness of complete solitude, is the

same who afterwards, with sons and grandsons about him, worshipped, leaning on the top of his staff. For dignity of manner and holiness of motive in resisting temptation, I cannot adduce a better example than that of *Joseph*, who said, when repelling the seductions of Egypt's queen, "How can I do this great wickedness and sin against God?" Let me mention, as an example of the modesty of true wisdom, *Elihu*, the son of Barachel. To Job and his friends he said, "I am young, and ye are very old; wherefore I was afraid and durst not show you mine opinion." Job 32.6. Let *David*, the stripling son of Jesse, encourage you to confidence in God, when you are called to great and perilous enterprises: "I come to thee in the name of the Lord of Hosts," said he to him of Gath, before whom the armies of Israel had quailed. Contemplate also, as encouragements, the example of *Jonathan*, for warm and generous friendship; that of *Samuel*, for early services rendered to religion, and that of *Timothy*, for an early acquaintance with the scriptures.

IV. *In the Bible you will find attractions.* Indeed, to an ingenuous mind, all that I have adduced from that sacred source must be attractive. But I now have my eye on a different matter. I omit the attraction of originality in its instructions; and of the personal and eternal importance of its truths; and of its pure morality; and of its cheering promises; and of its authentic history:—and I wish to say a few words about the less important attraction of its *style.*

Sublimity, unostentatious elegance and chaste simplicity, are the characteristics of the scripture style. You have all heard of the celebrated criticism of Longinus, on the sublimity of thought which appears in that brief passage—"God said, let there be light; and there was light." You cannot but observe the same trait, in Isaiah's overpowering descriptions of the divine majesty. There is an impressive and holy grandeur in the delineations found in the Book of Job, of which no work of human composition can furnish a feeble imitation. Are not your hearts wrapt up to a sympathy of exalted emotion, when the royal Psalmist strikes the harp to Jehovah's praise? What elegant simplicity there is in the narrative of Abraham's conversation with his son, on the trying occasion which had taken them to the land of Moriah: "Isaac spake unto Abraham his father, and said, My father! And he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together." Gen. 22.7,8. How does parental affection rush, in nature's language, from the heart of David, in his lament over an undutiful child! "O my son Absalom, my son, my son Absalom! would God, I had died for thee. O Absalom, my son, my son!" Was there ever a finer expression of strong, filial love, than that of Ruth to Naomi? "Entreat me not to leave thee, or to cease from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God.—Where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."

But, respected friends, I will not tax your attention further. Gentlemen, I need not say, I wish you success in the benevolent designs of your Association. Go on, searching the Scriptures, not as polemics, but as pupils. Give to the oracles of God, your faith; found on them, your opinions; draw thence, your hopes and your consolations. And may you exert a salutary influence on the circles of society in which you move. Both in the advancement of your own best interests, and those of others, let the Bible be your rule.

"Say, wouldst thou live? This hallowed page shall tell
Where life's best joys and purest pleasures dwell.
Say, must thou die? Consult this sacred lore,
Which points to worlds, where death can harm no more.
Living or dying, this shall sooth each pain,
Whispering, 'To live is Christ, to die is gain!'"

In connexion with the foregoing Address, we give a few weighty and substantial thoughts, on the same subject, which have been gathered from different sources. And, while we unite with others, in recommending the Oracles of God to the attentive and devout and continued perusal of our fellow-men, we cannot refrain from expressing an apprehension that, with all the facilities which we enjoy, the Bible is not as thoroughly read by people, or as ably and extensively expounded by ministers, as it was in the last generation. If this apprehension is well founded, how ought the facts which arouse it to cover our faces with shame, and to fill our hearts with penitence. In an age of Bibles, shall we be less conversant with the Bible, than were they who read and preached it at the peril of their life?

HOLY SCRIPTURES.

"The veneration we shall feel for the Bible, as the depository of *saving knowledge*, will be totally distinct, not only from what we attach to any other book, but from that admiration its other properties inspire; and the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity and beauty so copiously poured over its pages, will be deemed subsidiary ornaments, the embellishments of the casket which contains the 'pearl of great price.'"—*R. Hall.*

"Upon every reading of the Bible, it grows more precious to the Christian, as it did to David; because it is not only the discovery, but it is become also the conveyance of the unsearchable riches of Christ. These are revealed *in* the word, and applied *by* the word. Faith is the lawful key, which opens the infinite treasury, and hears the proclamation of grace: 'O ye that are seeking durable riches—these—all these are yours—Come, take all you want—use all you wish.' You cannot do the free Giver a greater favor, than to enrich yourselves daily out of his boundless stores. Read his promises, how exceeding great, how exceeding precious they are! Read his faithfulness to them—only trust—take—use—all that is in the promises shall be yours in time; yea, yours in eternity."—*Romaine.*

"*Folly of infidelity in attempting to destroy the authority of the Bible.*—And is it possible that you (Paine) should think so highly of

your performance, as to believe, that you have thereby demolished the authority of a book, which Newton himself esteemed the most authentic of all histories; which, by its celestial light, illumines the darkest ages of antiquity; which is the touchstone whereby we are enabled to distinguish between true and fabulous theology, between the God of Israel, holy, just, and good, and the impure rabble of heathen Baalim; which has been thought, by competent judges, to have afforded matter for the laws of Solon, and a foundation for the philosophy of Plato; which has been illustrated by the labor of learning, in all ages and countries, and been admired and venerated for its piety, its sublimity, its veracity, by all who were able to read and understand it? No, sir; you have gone, indeed, through the wood, with the best intention in the world to cut it down; but you have merely busied yourself in exposing to vulgar contempt a few unsightly shrubs, which good men had wisely concealed from public view; you have entangled yourself in thickets of thorns and briars; you have lost your way on the mountains of Lebanon, the goodly cedar trees whereof, lamenting the madness, and pitying the blindness of your rage against them, have scorned the blunt edge, and the base temper of your axe, and laughed unhurt, at the feebleness of your stroke. The Bible has withstood the learning of Porphyry, and the power of Julian; to say nothing of the Manichean Faustus. It has resisted the genius of Bolingbroke, and the wit of Voltaire; to say nothing of a numerous herd of inferior assailants; and it will not fall by your force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule; dipped them in your deadliest poison; aimed them with your utmost skill; shot them against the shield of faith with your utmost vigor; but, like the feeble javelin of aged Priam, they will scarcely reach the mark—will fall to the ground without a stroke."—*Watson.*

"*Beauties of the Psalms.*—The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odors are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest, will relish them best."—*Bishop Horne.*

"*Value of the Bible.*—The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer, and more abundant he finds the ore: new light continually beams from this source of heavenly knowledge, to direct his conduct, and illustrate the works of God, and the ways of men; and he will at last leave the world, confessing, that the more he studied the scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value."—*Scott.*

"The scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."—*Flavel.*

For the Christian Magazine.

THE SALVABLE STATE.

It is asserted by some, that all the atonement does is to bring men into a salvable state; and that to this state it brings all the human race. Of the latter assertion I have nothing to say, at present; but I wish to make a few observations on the former. And, if my conceptions of that are correct, it is a matter of little or no consequence whether *all* or *none* are brought into the salvable state. I understand it to be a condition in which salvation is not *impossible*, or, in other words, it is a condition in which sinners may *possibly* be saved. The atonement is said to do nothing more than bring sinners into this state. The same sentiment is expressed by different terms, such as the following: "The atonement only makes it consistent for God to save sinners"—"The atonement makes no other difference in the condition of the sinner, than that God can now consistently *offer* salvation to him"—"The death of Christ is merely the occasion of salvation."

Now, this is a very low and inadequate idea of the atonement made by our blessed Saviour. If there is any thing clearly and repeatedly stated in the scriptures, it is this—that the design of Christ's death was to save sinners thereby. He is denominated the *Saviour*, and it is affirmed that there is no salvation in any other. The gospel is tidings of salvation, through Jesus Christ; not tidings of salvation, brought barely within the bounds of possibility. Christ hath suffered, the just for the unjust; not that we might *possibly* be brought to God, but that he might, *in fact*, bring us to Him. I know not a single passage of scripture which gives any support to this notion of the atonement; but, on the contrary, the whole tenor of the divine oracles is directly against it. This doctrine appears to me to take salvation entirely out of the hands of Christ: all he does, is to bring sinners into a salvable state—actually to save them, must be the work of some other agent. Merely to make salvation possible to men, is certainly a very different thing from saving them. If a ship is wrecked, and her passengers cling to planks and spars—these planks and spars may be said to bring them into a salvable state; that is, they may possibly keep them above water till relief comes; but it is the life-boat, that goes and picks them up and conveys them to the shore, which saves them.

And what a cheerless prospect does this sentiment open to the sinner, convinced of his guilt, and inquiring for salvation. He asks, "What shall I do to be saved?" and is informed that Christ, by his atonement, has made salvation possible. His soul will sink within him, at the preaching of such a gospel: is it such an annunciation that is expected to awaken cheering hopes in the sinner's heart? O, that the true gospel were now preached to him! O, that he were directed to Christ, whose blood cleanseth from all sin, and who has said, because I live, ye shall live also. M.

Reviews and Criticism.

REMARKS ON 2 TIM. 3.16.

"Scripture———is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This is an assertion of the usefulness of the scripture: the former clause of the verse declares its origin—"All scripture is given by inspiration of God." We apprehend that the import of this passage is not generally understood or appreciated. We, therefore, make a few observations to elucidate it; and nothing further is necessary, than an explanation of the four terms by which the utility of the Bible is described.

1. *Doctrine.* We understand this term to mean not only the subject matter of religious belief, but, also, the process and means of communicating it: that is, it asserts that the Bible is useful for religious teaching. The term occurs in Rom. 12.7—"he that teacheth, on *teaching*," i. e., unfolding and exhibiting religious truths. Again, in 1 Tim. 4.13—"give attendance to exhortation, to *doctrine*:" that is, be diligent in exhorting and in teaching. It will be perceived, then, that the scripture is not only the source of all sound doctrine, but, also, is the best means and model of teaching it.

2. *Reproof.* This term does not bear its ordinary signification here. We commonly attach nearly the same meaning to it as we do to the word *rebuke*. But we think that, in this place, it relates chiefly, if not exclusively, to matters of opinion or religious belief; and it signifies, that the scripture is useful, not so much for finding fault with opinions, because they are wrong, as for *showing* that they are wrong. It means the same as refutation, or controversy, with a design to convince the errorist of his error. The original word is *elengchon*. The corresponding verb is used in Tit. 1.9, as follows—"a bishop must be———able to *convince* the gainsayers," that is, to prove their opinions and belief to be erroneous. The scripture, then, is useful, as an instrument in controversy, to convince errorists and to confute errors.

3. *Correction.* This does not mean chastisement, but amendment, or reformation. The original, *epanorthosis*, is derived from a verb which literally signifies, to straighten—to make a crooked thing straight. In connexion with the former term, we regard it as referring to doctrinal belief. It, then, means setting the opinions right—rectifying errors in doctrine. The Bible is useful, not only for the refutation of errors, but for the correction of them.

4. *Instruction in righteousness.* This is understood to relate to the deportment of men. It signifies education in piety and holiness of life. "Instruction in righteousness," is the same thing which, in another place, is called "the nurture ——of the Lord." Eph. 6.4.

The whole passage, then, conveys this idea, that the scripture is profitable, as the source of religious opinions, and as a model to the preacher, in communicating doctrinal instruction: profitable for refuting error, and convincing those who

hold it; profitable for rectifying their errors and setting them in the way of truth: and profitable as the rule of moral conduct, and the standard of piety.

Extracts and Translations.

THE CHARACTER AND QUALIFICATIONS OF RULING ELDERS.

That this is a matter requiring much attention, is obvious, from the nature of the duties which they are required to discharge. It is plain, also, from the extreme care with which we find church officers were originally appointed, and the attention that was paid to their religious character. Acts 6.3. And, in 1 Tim. 3.8–13, the Spirit of God is pleased to furnish us with a minute description of the character. The qualifications of Elders may perhaps be comprehended under the three following:—

1. *Personal piety.* It would be a waste of words to prove the necessity of this qualification. In what a state of spiritual degradation must a church be, when its officers are chosen without regard to their personal piety. When men are elected merely from respect to their wealth and worldly influence, it is a perversion of the authority with which Christ has entrusted his church, the most sinful and wicked; nor will he fail to visit it with his judgements. If these things exist in conjunction with piety, they do not disqualify—they rather recommend, as they may be employed for the interests of religion. But where they exist in elders, without piety, they are the more disqualified, as thereby they are possessed of greater power of doing evil.

2. *The wise and faithful government of their own families.* It is desirable, though not essential, that the elder should be the head of a family. This is particularly noticed by the apostle Paul. And the reason seems to be, that faithfulness in the domestic government is one of the best tests of christian character, as well as an evidence of fitness for governing in the church. The peculiar qualities that distinguish in the government of the family, qualify for the government of the church. Such are prudence, good temper, wisdom, zeal, and integrity.

3. *Being of good report with the church, and, in ordinary circumstances, with the world also.* The elder should be known and marked as a man of godliness. It is not sufficient that he is harmless, abstaining from the gross vices of the world: it is requisite that he be exemplary in piety and good works. This is necessary, not because of its own worth merely, and its qualifying him for the office, but for the sake of that influence which he ought ever to maintain. Let him live in the hearts of the people, by the affection they bear to his person. Let him rule over the church, by the respect which they entertain for his character.

What cause have we for humiliation when we compare the elder-

ship of our church* with what, we have seen, it ought to be. Alas, how fallen! We will not draw the picture, but we call upon our readers to join with us in confessing how far we are guilty in this thing. Yet let us be thankful that some are faithful, and that there is a revival. "Except God had left us a remnant, (in the dreary season through which our church has passed,) we should have been as Sodom, and we should have been like unto Gomorrah." Let us strengthen the things that remain. There is no evil without a remedy. Let us address ourselves vigorously to the work of reformation. God will bless our labors. He will give us men to govern our church, who shall be after his own heart. And then shall our Zion again "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6.10.—*Orthod. Presb.*

VERSION OF THE PSALMS.

There is a fashion in language as well as in dress, and owing to the change necessarily produced on a living language, by the lapse of time and the progress of literary refinement, many of the phrases in the old version became obsolete, and not a few of the stanzas became uncouth and antiquated, like the garments worn in other times. Men of taste, and especially those possessing any portion of poetical talent, expressed, in strong terms, their dissatisfaction with the old translation, and their earnest wish to have a new and improved version. James VI., a royal literary pedant, attempted a versification of the Psalms, and proceeded as far as the thirty-first; but his work was so characteristic of the foible, the folly, and the vanity of the man, that it never got into public favor, and the opposition to it, though a *royal* Psalter, was almost universal. This version, begun by the king, was completed by the earl of Stirling, and printed in the year 1629.

About ten years afterward, Sir William Muir, of Rowallan, a Scotsman, and a staunch friend to the Presbyterian form of church government, composed and published a metrical version of the whole Psalms; and Francis Rouse, Esq., a pious gentleman of Devonshire —of whom Principal Baillie speaks, "as an old and honest member of the house of commons," and Mr. Neal, in his History of the Puritans, says, "he was an aged and venerable man"—gave another version, some time before 1640.

Rouse's version was sent by the house of commons to the Assembly of Divines, who met at Westminster, in July, 1643, for the consideration of that learned body, and to be revised by them, with the view of introducing it into the psalmody of the church. After some discussion, the Assembly took up the matter, and appointed a committee to carry the object of the parliament into effect.† Referring to the business of this committee, Baillie says, to his correspondent, "I wish I had Rowallan's Psalter here, for I like it better than any I have yet seen."

* The Irish Presbyterian.

† Baillie's Letters, 1st January, 1644.

In prosecuting their object, one of the first resolutions which the Assembly formed, was to dismiss from Rouse's version every extraneous composition—such as hymns and doxologies, which were sometimes affixed to the psalms, and occasionally sung at the close of praise. But the Assembly would allow no such thing to remain in practice; and were determined to keep not only to the sense, but, as far as possible, to *the very words* of the sacred text. Doubtless it was owing, in a great measure, to their strict and inflexible adherence to this principle of translation, that we have gotten from them such a correct, plain, and elegant version of the Book of Psalms.

It may be remarked, however, that, in the progress of their labors, the Westminster Assembly were assisted by the General Assembly of the Scottish church. The version was first revised in England, and then sent to Scotland for correction and improvement; and, after many alterations were made on the original copy, the English parliament, in 1645, approved Rouse's Psalms, as amended by the Westminster Assembly.

Meanwhile, the Church of Scotland took the matter into more serious consideration, and calmly and coolly deliberated on the propriety of adopting this approved version, for the purpose of using it in congregations and families; and in the Assembly that met, August, 1647, session 25, they passed the following act, entitled "Act for revising the paraphrase of the Psalmes brought from England. with a recommendation for translating the other scriptural songs in meeter."

"The Generall Assembly, having considered the report of the committee concerning the paraphrase of the Psalmes sent from England; and finding that it is very necessary that the said paraphrase bee yet revised: Therefore doth appoint master John Adamson to examine the first fourty Psalmes; master Thomas Crawford, the second fourty; master John Row, the third fourty, and master John Nevey, the last thirty Psalmes of that paraphrase; and in their examination they shall not only observe what they think needs to bee amended, but also to set downe their owne essay for correcting thereof: And for this purpose recommends to them, to make use of the travels of Rowallen, master Zachary Boyd, or of any other on that subject, but especially of our own paraphrase, that what they finde better in any of these works may be chosen; and likewise they shall make use of animadversions sent from presbyteries, who for this cause are hereby desired to hasten their observations unto them: And they are to make report of their labors herein to the Commission of the Assembly for publike affaires, against their first meeting in February next: And the commission, after revising thereof, shall send the same to provinciall assemblies, to bee transmitted to presbyteries, that, by their further consideration, the matter may bee fully prepared to the next Assembly: And because some Psalmes in that paraphrase sent from England, are composed in verses which do not agree with the common tunes; therefore, it is also recommended that these Psalmes bee likewise turned in other verses which may agree to the common tunes, that is, having the first line of eight

syllabs, and the second line of six, that so both versions being together, use may bee had of either of them in congregations as shall bee convenient: And the Assembly doth further recommend, that master Zachary Boyd bee at the paines to translate the other scripturall songs in meeter, and to report his travels also to the commission of Assembly, that, after their examination thereof, they may send the same to presbyteries, to bee there considered untill the next Generall Assembly."

The committee nominated in this act, entered on their work with becoming spirit, prosecuted it with laudable zeal, and, at the next meeting, brought forward their report according to appointment.

The Assembly [of the Church of Scotland,] anno 1648, so far approved Rouse's paraphrase, with the corrections and alterations made upon it, as to send it down to Presbyteries, "that," as their act expresses it, "they may carefully revise and examine the same, and thereafter send them with their corrections, to the commission of this Assembly to be appointed for public affairs, who are to have a care to cause re-examine the animadversions of Presbyteries, and prepare a report to the next General Assembly."

Many of the Presbyteries obtemperated this appointment, and some did not; but the Assembly, however, in August, 1649, found themselves in circumstances to warrant them to refer the whole matter to the commission, to meet in November following. Their act of reference shows how cautiously they went to work, and how anxious they were, during the whole procedure, to have the version improved as much as possible. It runs thus: "The General Assembly having taken some view of the new paraphrase of the Psalmes in meeter, with the corrections and animadversions thereupon sent from several persons and Presbyteries, and finding that they cannot overtake the review and examination of the whole in this Assembly—therefore, now, after so much time and so great paines about the correcting and examining thereof from time to time, some years bygone, that the work may now come to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz: Masters James Hamilton, John Smith, Hew Mackail, Robert Traill, George Hutcheson and Robert Laurie, after the dissolving of this Assembly, to go on in that work carefully, and to report their travels to the commission of the Generall Assembly for publike affaires at their meeting at Edinburgh in November; and the said commission, after perusall and re-examination thereof, is hereby authorized with full power to conclude and establish the paraphrase, and to publish and emit the same for public use."

By this reference, the business was left entirely in the hands of the commission, and on the 23d November, 1649, at Edinburgh, they issued this interesting cause in the following decision: "The commission of Generall Assembly, having with great diligence considered the paraphrase of the Psalmes in meeter sent from the Assembly of Divines in England by our commissioners whilst they were there, as it is corrected by former Generall Assemblies, committees from them, and now at last by the brethren deputed by the late

Assembly for that purpose; and having exactly examined the same, do approve the said paraphrase as it is now compiled: and therefore, according to the power given them by the said Assembly, do appoint it to be printed and published for publike use; hereby authorizing the same to be the only paraphrase of the Psalmes of David to be sung in the Kirk of Scotland: and discharging the old paraphrase, and any other than this new paraphrase, to be made use of in any congregation or familie after the first day of May, in the year 1650. And for uniformity in this part of the worship of God, do seriously recommend to Presbyteries, to cause make publike intimation of this act, and take special care that the same be timeously put to execution, and duly observed. A. KER."

This excellent version, as corrected and approved by the General Assembly of the Church of Scotland, received the approbation, and was sanctioned by the authority of the Scottish Parliament, at Edinburgh, on January 8th, 1650, as appears from the following Act:

"The committee of estates having considered the English paraphrase of the Psalms of David in metre, presented this day unto them by the commission of the General Assembly, together with their Act, and the Act of the late Assembly, approving the said paraphrase, and appointing the same to be sung through this Kirk: Therefore the committee doth also approve the said paraphrase, and interpose their authority for the publishing and practising thereof; hereby ordaining the same and no other, to be made use of throughout this kingdom, according to the tenor of the said acts of the General Assembly and their commissioners. T. HENDERSON."

Many of the Independents and Dissenters, in England, became desirous to have this Psalter, the only authorized one in the Church of Scotland, introduced into their chapels and places of public worship, and in 1673, an edition of it was published with a recommendatory preface by Dr. Owen, and subscribed by twenty-five other divines. The preface is short, and to the following effect:—

"Surely, singing of Psalms is a duty of such comfort and profit, that it needeth not our recommendation; the new nature is instead of all arguments, which cannot be without this scriptural solace.—Our devotion is best secured, where the matter and the words are of immediately divine inspiration; and to us, David's Psalms seem plainly intended by those terms of *psalms, and hymns, and spiritual songs*, which the apostle useth. Eph. 5.19, Col. 3.16. But it is meet that these divine compositions should be represented to us in a fit translation, lest we want David in David; while his holy ecstacies are delivered in a flat and bold expression. The translation which is now put into thy hand, cometh nearest to the original of any that we have seen, and runneth with such a fluent sweetness, that we thought it fit to recommend it to thy christian acceptance; some of us having used it already, with great comfort and satisfaction."

This recommendation is subscribed by John Owen, D. D., Thomas Manton, D. D., Henry Langley, D. D., William Jenkyns, James Kines, Thomas Watson, Thomas Lye, Matthew Poole, John Millward, John Chester, Geo. Cokayn, Matthew Mead, Robert Frank-

lin, Thomas Doolittle, Thomas Vincent, Nathaniel Vincent, John Rythac, William Thompson, Nicholas Blaikie, Charles Morton, Edmund Calamy, William Carslake, James Janeway, John Hicks, John Baker, Richard Mayo.

Such was the origin, and the subsequent process of improvement of our highly valuable and scriptural version of the Psalms. It was subjected to frequent and careful revision: it was often touched by the hand of the correctors, and, from its general execution, it will be admitted, the Assembly are borne out in stating as they do, in the title-page, that "the metre is more plain, smooth, and agreeable to the text, than any heretofore."—*Christian Recorder.*

ON FEMALES SPEAKING IN PUBLIC.

There are mentioned, in papers which we have received, recent meetings in which females, as well as males, have been invited to arise and relate their religious experience. And we could name a church, in our connexion, in which, after the regular service, it has been common for an elderly woman to deliver, in an excited and incoherent manner, an exhortation to the people. In other places, women have been called upon to lead in prayer, and sometimes to make addresses. It is plain that the species of heat which engenders irregularities of this kind, is not to be desired. That under strong fanatical impulses, in the absence of scriptural knowledge, such things should occur, is not surprising: it is their defence, by ministers of the gospel, which astonishes and grieves us. *God is not the author of confusion*, and the misguided zeal which throws religious assemblies into uncomely disorder, though perhaps "a zeal of God" is "not according to knowledge." The apostolical direction will be understood, by every unsophisticated reader of the Bible, to apply here: "Let your women *keep silence* in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." They are not allowed even to ask a question, much less to take a prominent part in prayer or instruction. "If they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

The range of appropriate female duties is left sufficiently wide in the scriptures. Divine grace has signally favored them, in every age of the church, by making so great a proportion of them true believers. The final cause of this, we suppose, is to be sought in the circumstances, that they are visited with peculiar trials and sufferings, in which they need special assistance, and that from them, as mothers, the whole race receives its earliest impressions. Not to dwell upon their domestic duties—and it is in this sphere that female graces chiefly shine—the field of christian activity opens many paths for their benevolence. The visitation of the sick, is prominently a work for them. By their natural gentleness and sympathy, and that native tact which they possess in ministering to the pained and lan-

guishing, they have great advantages in the performance of this duty. In connexion with this, it is their privilege to carry the instructions and consolations of religion to the families of their vicinity; and from their lips the truth is often received by those who would repel the advances of the ruder sex. The distribution of tracts, opens another door of usefulness. In separate associations, they may, with the utmost propriety, transact business, and exchange counsel, in aid of all our benevolent enterprises. In like manner, we know of no reason why christian women may not assemble, for mutual instruction in the scriptures, for religious conference, and especially for prayer. In these, and a hundred other ways, which do not occur to our minds at the moment, they may, without infringing upon the delicacy of their sex, enjoy the privilege of doing and receiving good. More than this, the modesty of the female character, the decorum of society, the natural relation of the sexes, and the work of God, concur to forbid. More than this, no lady of sensibility will desire. The feverish and unnatural state of feeling which prompts to more public labors, is to be deplored. It has no parallel in the scriptural portrait of the pious woman. There is something lovely in this portrait as given, in scattered traits, throughout the New Testament—and in the mild, retreating, silent, gentle, affectionate, merciful wife or sister of primitive times. Those who imitate this model are still found: discreet, good, keepers at home, teachers of good things, well reported of for good works, such as have lodged strangers, washed the saints' feet, relieved the afflicted, diligently followed every good work. We think we have a very high estimate of such a character, and that in these remarks we speak the sentiments, and consult for the honor of that sex

> "Who, when apostles fled, could danger brave,
> Last at the cross, and earliest at the grave." [*Presbyterian.*

EXCERPTS, FROM J. A. TURRETIN.

Translated for the Christian Magazine.

Superstition is a convenient article, by which, with the help of certain devices, or of a little cash, a man may be reputed religious, without piety, and holy, without integrity.

Superstitious notions and usages creep in, by little and little, through the unseasonable timidity of the good and learned; as Augustin admits in his own case: he says "that there were many things of a superstitious character, which he could not approve, but still, to avoid the reproaches of certain persons of a factious disposition, he did not dare openly to oppose them." [We fear that there are many, at the present time, who are much like Augustin in this respect.]

Church discipline is the testimony of the christian religion against the vices of Christians.

Discipline is no less essential to the church, and no less plainly enjoined in the scripture, than baptism and the Lord's supper are.

If those human passions—anger, pride and ambition, did not

pour oil upon *theological controversies*, many of them would be settled without much difficulty.

The majority of persons are attached to particular opinions, not because they are *true*, but because they are *theirs*.

They do not know what it is to believe, who are angry with those that differ from them. We ought to pity errorists, not to hate them.

The liberty of man is not so to be preached, as to discredit or obscure the *grace of God*.

Whatever good is in us, and of whatever degree, is to be ascribed to God, who is the author of the beginning, of the progress, and of the consummation of our salvation.

Miscellaneous.

For the Christian Magazine.

INCONGRUOUS FEATURES OF THE "NEW THEOLOGY."

A man can regenerate himself, if he will. He has no inability, but inability of will. It is the office of the Holy Spirit to make men willing, and this is all he does. Every regenerate man is regenerated by the Spirit.

Can *all* these statements be true? is *all* this contained in the doctrine of Christ? Or, are these the doctrines of men who "walk in craftiness and handle the word of God deceitfully"—doctrines, in which the admixture of error is so plentiful and prevalent, that it predominates under the fair appearance, and corrupts the very words of truth? Reader, think! can all these statements be jointly and equally true? It is not my aim to confute, but to expound them: and I expect to derive some aid, and all my success, from your own discernment. Can it be, that men are regenerated by the Spirit, when he only makes them willing—and, at the same time, in any degree true, that men can regenerate themselves, when they have no ability of will? You may reply, there is some ambiguity in this. Yea: but one inference which I shall leave you to make from the ensuing exposition, is, that it is the ambiguity of complicated contradiction, which is sometimes mistaken for profundity of thought.

It will serve partially to dispel this ambiguity to consider, what I suggest as a necessary preliminary to my intended comment on these dogmas of "the great men," that there are not two kinds of regeneration, simultaneously or successively taking place when sinners become the sons of God. There is nothing in the Holy Scriptures to sustain such a sentiment. I admit, also, there is nothing expressed in the aforesaid statements to justify the imputation of it to those who make them. There is but one regeneration. Is this granted? Do they mean by regeneration, when they ascribe it to the Spirit,

what they mean by the term, when they allege "that man can regenerate himself?" If they do not, (especially as they affirm no difference, nor furnish ground from which a conclusion might be drawn that any is implied,) then their declamation, their reasoning on this subject, is more culpable and contemptible than sophistry itself. If they do mean the same thing, then their whole theory on this subject is self-contradicted—is divided against itself. It is worse off than was the Dagon of the Philistines, for it never did for a moment stand alone. "Measures" have been devised to secure its standing, after it has for ages lain among the ruins of ancient heresy. Learned professors, eloquent doctors of divinity, have decked it with gold and silver, and arrayed it in all manner of figured embroideries: blind zeal, as blind and busy in christian as in heathen temples, is spending its strength in violent efforts to prop it up, while clerical declaimers, by vehement assertions positive, as "with nails and hammers," filling the whole country with their noise, are trying to "fasten it, that it move not." There it is—conspicuous in the church of God—an unhallowed thing, in seeming sanctity, profaning the holy place! and, if we are to believe the *Christian Spectator*, and those who put their mouths to its silvery trumpet, or those who learn and echo its uncertain sounds, from its heartless bosom and cold lips comes the breath of life into the souls of men. But, under all this imposing and lauded exterior, its body is a shapeless, heterogeneous mass: it has no feet to stand upon: all that supports it is foreign to itself. We peremptorily re-affirm, that this vaunted theory contradicts itself. This we shall endeavor to demonstrate, by explaining it, and with more minuteness than is done by its friends.

One of three things must be true: "to make men willing," must be either the whole, or a part, or no part of regeneration.

I. *Does regeneration, by the Spirit, consist merely in making men willing?* They, whose views we are now analyzing, confine the influence and work of the Spirit, in regeneration, within these limits. It does not comport with our design to show, as we might, that this opinion is devoid of the sacredness which the sacred scriptures impart. We review this opinion aside from the sacred scriptures, by itself, and by its own light, in which it is commonly, and, as is no doubt thought, most advantageously presented by its devoted advocates. We say, if this one be true, other opinions, which they deem equally tenable, and defend with equal pertinacity, must lie outside of the limits of truth. They maintain, "that man can regenerate himself, if he will, and that the only reason why he does not, is his inability of will." Here is opinion against opinion—battery against battery, within their own lines, and in the most conspicuous position. Here are contradictions, which no ingenuity can harmonize, and which common sagacity can easily detect. Bear in mind, that there are not two diverse kinds of regeneration—one effected by the Spirit, the other by man: then, if actual regeneration consist solely and wholly in making men willing, and if man cannot make himself willing, having no ability of will, how can it be affirmed, without falling headlong into a contradiction, that man can regenerate him-

self? Is it not flatly contradictory, to say a man can do, and cannot do the same thing? Let the matter be syllogistically stated, and it will illustrate the logical accuracy and mental energy of these Goliaths of reason:—

> Regeneration consists in making men willing:
> Man cannot make himself willing; therefore,
> Man can regenerate himself.

This is a part—a sample of the process, by which, as they proclaim, they are to bring down religion to the common sense of mankind, and dispel the mists of mysticism with which, according to their accusation, the old theology has enveloped the doctrines of the gospel. "How long, ye simple ones, will ye love simplicity?"

Take another view of this. What do they intend, when they say "a man can regenerate himself, if he will?" Unless they mean something else by regeneration, when they speak of it hypothetically, in reference to man as its possible *author*, from what they do, when they speak of it as actually accomplished by the Holy Spirit, in man as its *subject*, they intend that a man can make himself willing: but do they not deny that a man can do this? They do: they also affirm it. How is a man able to make himself willing, when he has no ability of will? Let them answer that. Those who have the ingenuity to reason themselves into such a complexity of contradictions, may have ingenuity enough to reason themselves out again; but I would as soon think of walking to the moon.

II. On the supposition, that, *to "make men willing" denotes*, in their understanding of the phrase, *only a part of regeneration.*—This we gratuitously suppose, to prevent any possible evasion of the foregoing substantiated charge of self-contradiction. There is no telling what men may do, when they find that their strongest citadels, in which they trusted, are tumbling over their heads. The new divines have a kind of metaphysical imagination, on the wings of which they can soar, to the utter amazement of common mortals, over wide and deep chasms, to the brink of which common sense will scarcely venture. The wings of imagination are good, when congruously joined to the substantial body of reason—then reason uses them, and they uphold reason. But these men, by their flights, especially when they are profound, remind us of certain birds, which we have seen high in the air, that seem to have no head, or legs, or body, and look like aerial monsters, having nothing but enormous wings. Lest, therefore, they should, after a wearisome flight for some resting place, alight on what is contained in the supposition just made, I forewarn them, that here they will be as far as ever from the word of God, and will still find themselves in the company of their old, familiar inconsistency. Remember that their most prominent proposition on this subject is, that the Spirit only makes men willing. Then, if this forms but a part of regeneration, the Spirit regenerates men only in part—makes but a beginning—the work is divided—the rest must remain undone, or be perfected by man. Is that which they represent to be effected by the Spirit, the

greatest, or the least part? If they say it is the greatest, the most difficult part of the work, how can they consistently teach, that men are competent to their own regeneration, when they, at the same time, as strenuously teach, that men are unable to do the most essential part of it? If they say, that which is effected by the Spirit is the least part of the work, how can they consistently teach that man is unable to do this, and, at the same time, teach that he is able to do what they allow to be more difficult.

III. Suppose their meaning to be, that *to be made willing forms no essential or constituent part of regeneration.* The time was, when they would have replied to this, as Hazael did to Elisha: "But what! is thy servant a dog, that he should do this great thing?"—Some may still disclaim this baleful sentiment, either in sincere ignorance of the tenor and tendency of their own sentiment, or on account of certain pastoral difficulties which may call for the temporary exercise of that kind of prudence, which, in the style of blunt honesty, is duplicity. They may plead, that they pray fervently for the Spirit, and boldly preach that men are born of God, and that, of course, they are entitled to the name, the credit and the influence of orthodoxy. This special pleading, which in some cases is affectedly pathetic, may satisfy the credulous and beguile the unthinking, but it can never convert error into truth. The veil alters not the visage which it covers. It is necessarily implied in their account of regeneration, an abstract of which we have given, that all that the Holy Spirit does, forms no proper and essential part of regeneration. This always was the hidden import of their theory, and this is beginning to develope itself with alarming distinctness on its front, in its practical results, in its success, and in the means adopted for its advancement. Heresy, when it gains the ascendancy, invariably becomes proud and independent, and disdains the disguises under which it once lurked; as it is with thieves and robbers, when they ascertain that their abettors are so numerous, or the judges so remiss or corrupt, that no harm can result to themselves from detection. So will it be with this heresy—(we must call it by its Bible name.) It is at present in a state of fermentation, but when it shall have settled on its lees, this native property of it, which we have defined, will make it sweet to this present evil world, but deadly to the church of God. This heresy does not yet entirely show what it is. It is embarrassed with inconsistencies, in consequence of its gradual revival in regions where much truth once was, where some still remains, and where there is a general respect for its sacred terms. There will be a shaking off of all these embarrassments; and, in doing this, one of its first efforts will be to come out openly, and proclaim that when it affirms that men are regenerated by God, all that it means is, that God by his Spirit makes men willing to regenerate themselves—*that regeneration is man's own act.* This is the nucleus of the "new theology." This being what they mean, let no one of them imagine that he can escape or refute the charge of self-contradiction, when he, at the same time, alleges that men are born of God. They who proceed as far as we have supposed un-

der this head, deny that the Holy Spirit is the author, the sole, efficient, immediate author of regeneration. They who deny this, deny the whole doctrine of regeneration, even the reality and need of it, as revealed in the Bible. When once this doctrine is subverted, it will be easy for those on whom the damning guilt may lie, to go on in their work of desolation. C. L.

LETTER TO THE EDITOR, FROM A FRIEND IN SCOTLAND.

Dear Friend—The original motto of the city of Glasgow was, "Let Glasgow flourish by the preaching of the word:" and it is somewhat singular, that no city in Scotland has, in a temporal sense, flourished more, and scarce one has enjoyed the ministry of the word so long, in such abundance and in such purity as the ancient capital of St. Mungo. It has been long famous for its attachment to the pure gospel, and I am informed, by those who are acquainted with the state of religion in this country, that there is, perhaps, no town in Scotland which can compare with it for the general piety of its inhabitants. As a proof, and a consequence of this, it may be remarked, that it is the only town in Scotland, and perhaps the only one in Britain, in which the Protestant Dissenters form the majority.

Scotland, owing to the influence of her parochial schools, but still more to the influence of the pure word of the gospel, stood alone and unrivalled among the nations of Europe, for intellectual and moral worth: but since the close of the late continental war, when a soldiery that had been accustomed to the licentiousness of the camp was let loose upon the nations, to corrupt their morals, she, in common with others, suffered her share. Before this period there could, if the accounts which we have be correct, be no greater contrast than there was between the Sabbath in Glasgow, and any other day of the week. While during the six days of the week there was all the bustle and activity of a large manufacturing town, on the "Lord's day" it seemed to be a city of the dead. Not a sound could be heard, from one end of it to the other: scarce an individual could be seen in the street—for it was dangerous to one's character to be seen there. The case is now considerably altered: but still, for so large a manufacturing town, the Sabbath is remarkably well kept. You see very little street-walking, compared with some other towns of Scotland, until "the sound of the church-going bell is heard;" and then every house seems literally to have emptied itself. To stand at the intersection of the High-street and Tron-gate—look up the Gallowgate, and then, in the opposite direction, to Argyle-street, you would almost think that there was no end of the stream of population. The attempt to make head against this congregation going to the house of God, is quite in vain: you must just turn about and suffer yourself to be borne on by the tide. Many of the churches in this city are very large, and, if their ministers be at all popular, are crowdedly attended. Since Dr. Chalmers left the city, the most popular minister in it is Dr. Heugh, of the United Secession chapel, Regent-place. His is the largest congregation that I have ever seen.

There is a contrast between the present favorite of the good people of Glasgow and the former one. The one unites a highly polished manner with the greatest plainness and simplicity of style: the other, a most unpolished manner with a style rich with splendor. I scarce ever witnessed a more delightful scene than that of this vast congregation uniting in singing praises to the Most High. It is not so common here as it is in the United States, to praise God by proxy. As each one has his psalm book, and can both read and sing, he feels it to be his duty (or, at least, seems to do so) to perform the injunction long since given—Sing unto the Lord a new song, and his praise in the congregation of the saints. The first line is sung by the precentor alone, and then his voice is lost amid those of more than two thousand uniting with him in singing the high praises of God and of the Lamb. It is, perhaps, the nearest approach that there is on earth to that solemn scene which the apostle John witnessed, when he "beheld and heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The intellectual character of the common people of Glasgow has been, of late years, much improved by the exertions of the late distinguished Dr. John Anderson, professor of natural philosophy in the university. His memory may well be cherished, as he was in his day not only one of the greatest ornaments of the college and the city, but also one of Glasgow's best benefactors. He was very fond of visiting the workshops of manufacturers and artisans, conversing with them, in a familiar manner, about their business, and suggesting to them such improvements as his philosophy suggested to himself. He was hence impressed with the propriety of giving a popular course of experiments on natural philosophy, for the benefit not only of the students in the college, but of the public in general. He met, indeed, with much obloquy and reproach in his first attempt; but he persevered in his exertions, and in a short time he lectured to crowded and most attentive audiences, composed almost wholly of those who spent their days in the workshop. Such was his desire for the improvement of this class of his fellow-citizens, that at his death he bequeathed the whole of his philosophical apparatus, and the greater part of his property, for the endowment of an institution in this city, "for giving lectures on natural philosophy and in every branch of knowledge." This institution, called, in honor of its founder, "The Andersonian University," is still in active operation; though it does not as yet embrace "every branch of knowledge" which its benevolent founder designed should be taught in it.

The great architectural ornament of Glasgow is its "High Kirk," or cathedral. This is a most splendid edifice, and is, perhaps, the most entire specimen of ancient gothic architecture remaining in the kingdom. It stands on an elevated part of the north quarter of the

city, on the west bank of the Molenderan-burn, and is seen at a great distance in almost every direction. The late Sir Walter Scott has given an admirable description of it in his Rob Roy. This is the only church of ancient Scotland, cathedral, collegiate, or monastic, which has survived the desolations of time, neglect, or misguided zeal, with the exception of the cathedral of Kirkwal, in Orkney. It is said that its destruction was determined on by some zealous reformers, at the time when they were destroying the "nests," that the "rooks" of popery might no more return; and that a large mob, after they had laid in ruins the Abbey of Paisley, were on their way to Glasgow, to pull down its venerable "High Kirk." They were, however, met by the deacons and trades of the city, and told that the person who removed the first stone would meet with instant death; but at the same time the promise was given, that if there was any remnant of popery about it they would remove it. Shortly after the reformation, the cathedral was divided into three places of worship: there are now two; but the external appearance of the building has undergone no change. On the opposite bank of the Molenderan-burn, and "forment" the cathedral, stands the monument of John Knox, recently erected by the mortals of the city. The situation is a most appropriate one, in the view of that church in which his voice had been often heard. As Glasgow has flourished since his day by the preaching of the word, may she continue to flourish by the same means.

Yours, &c.

THE CHRISTIAN'S GRIEFS AND JOYS.

"Many are the afflictions of the righteous," is the declaration of the Scripture; and the sad strain is echoed in the deep drawn sigh that often bursts from the Christian's bosom, and its correctness is amply proved by the tears that so often flow down the Christian's cheeks. The child of God, while in this world of sin, has no immunity from the ills of life: he must participate in those disasters which sin has brought upon mankind. Sickness, bereavements, privations, reproaches, make serious inroads upon his comfort, and these trials, whatever benefit they may ultimately afford, are not, for the present, joyous, but grievous. Besides the common ills of humanity, the Christian experiences others, which are peculiar to him. He feels shame and contrition for his sins, and, in the greatness of his grief, he exclaims, "O wretched man that I am, who shall deliver me from the body of this death?" He is pained to witness the impiety and thoughtlessness of others, to see them dishonoring God, and bringing eternal ruin on their souls. "Rivers of waters," one of old, could say, "run down mine eyes, because they keep not thy law;" and another expressed his sorrows thus—"O that my head were waters, and mine eyes a fountain of tears, that I might weep, day and night, for the slain of the daughter of my people." It distresses the Christian to reflect, as he always should, upon his frequent departures from God, his unfaithfulness, and the feebleness of his affection for Christ: like Peter, when he thinks thereon, he weeps bitterly. It is a severe trial to be deprived of the

ordinances of religious worship—a trial, the effect of which the Psalmist pathetically describes in the 42d Psalm: "O my God, my soul is cast down within me." And it is sorrow, deep and poignant, to lose the sensible enjoyment of the divine presence; to be involved in a dark and dense cloud, that hides from his view the adorable Redeemer: what appalling apprehensions he suffers—"will the Lord cast off for ever?" "cast me not away from thy presence——restore to me the joy of thy salvation."

Yes, the afflictions of the righteous are, indeed, many. While they have so much that is sinful within them, and while they see so much sin around them, it cannot be otherwise: the paternal discipline, which is fitting them for heaven, requires the use of the chastening rod; and their holy sympathy and compassion for sinners, constrains them to weep, where the Redeemer himself wept—over lost souls.

Yet, let not the votaries of worldly pleasure or business triumph; for the Christian, with all his sorrows, has abundant and strong consolation. If the afflictions of the righteous are many, it is a comfort to know, that the Lord will deliver him out of them all. For those which he suffers in common with mankind, and for those which are peculiar to him, as a Christian, God has provided ample and never-failing consolations. Is he sick? The Lord will comfort him on his bed of languishing. Do his tears flow over the death bed or on the lone grave of a bosom friend, or of a child, or of a brother or sister? Confidence in Him who does not afflict willingly, tranquillizes his soul, and teaches him to say—"The Lord gave and the Lord hath taken away; blessed be the name of the Lord." It is a pleasure to the Christian, to see the cause of God prospering—to see the Redeemer's kingdom triumphing over the oppositions of Satan. In his heart, as in heaven, there is joy when sinners are brought to repentance, and joy in the communion of the saints. There is joy and peace in believing—believing that Christ is his all-sufficient Saviour, that his sins are forgiven through His vicarious sacrifice, that he is justified through His perfect righteousness, that his sanctification is advancing under the influences of the Spirit, that his salvation is insured by the covenant faithfulness of God. The immunities of the divine favor raise the Christian, in a great measure, above the vicissitudes of this world, and his heart is light and buoyant with heaven-born hope, while adversity frowns upon all his external circumstances. If it is a mitigation of grief, to hear the soft voice of affection breathing its sympathies into the troubled bosom—how much more, to hear the gentle and efficient whisperings of that divine Spirit, who once "moved upon the face of the waters," and brought, out of darkness and confusion, the light and life and beauty of the creation.

EDITORIAL EXPLANATION.

Since the publication of our last Number, we have learned that many persons, in this place, believe, or pretend to believe, that what we publish concerning *new doctrines* and *new measures*, is intended chiefly for the village and vicinity of Geneva. We know not whence this impression has been received, although, per-

haps, we might give a plausible conjecture respecting its origin. We are sorry that any one should be offended at us, and sorry that any individuals should think so poorly of our judgement, or so highly of their own importance, as to suppose that *they* are always present to our mind when we are preparing our Magazine. It is alleged that we meddle too much with other people's affairs; that is, with the religious proceedings of other denominations: it is further alleged, that we try to injure the feelings of sundry persons and communities, rather than to do good. All this is whispered about, within the circle of our personal and pastoral influence. And it is but justice to ourselves to state, that we should not have taken this public notice of it, did we not know that there are tongues employed in this business which, so far as this village is concerned, are more efficient organs of publication than our Magazine is. We are for open and fair dealing, and therefore cannot approve or use this *private way of publishing* matters.

We are happy to learn, that the unprejudiced and more intelligent portion of our fellow-citizens concur with us, in our views and reasonings, expressed in the article on "Anxious seats," in our last. And, while we avow indifference to the opinion of a different class, we respectfully assure these, that we did not write that article, or any other, for the purpose of venting spleen, but to testify against pernicious practices. Our respected friends, for whom these remarks are chiefly intended, will, we think, assent to the following positions:—1. That the exhibition of our own views is no indignity done to others'. 2. That, in regard to measures, a man is not blameworthy, because he bends to the oar *against* the current of popular sentiment, as long as he believes and can prove that there are good things up stream as well as down. 3. That, if any opinions or measures will not bear discussion, or even close inspection, they do not deserve respect; and that, it is *prima facie* evidence of their weakness, that, when sent among strangers, they must be labelled, "handle with care." 4. That the man evinces quite as much charity, who would laugh a neighbor out of his vagaries, as he does, who goes whispering about, to tarnish his good fame or to destroy his usefulness, by sly and slanderous insinuations. 5. That an occasional use of sarcasm, (in which, however, we have oftener denied than indulged ourselves,) is as creditable to a man's mind and heart, as unjust and pitiful vituperations are.

These occasional explosions of prejudice have no terrors for us. And, while we avow a determination not to keep silence, or to look with indifference on the sacrifice of God's truth, and the delusion of immortal souls, we think reasonable men will acquit us of the charge, of being so *keenly set* for the ill will of our neighbors, as to tell falsehoods to provoke it.

We now, deliberately and sincerely, engage, that, if any person, whether a subscriber to our work, or not, (for those who are not subscribers have given us more trouble than those who are,) will point out one false assertion in regard to facts, one piece of sophistry in argument, or one unkind assault on the feelings of an individual or community, we will retract it as publicly as it has been made. And, as to calculating our articles for the meridian of Geneva, we affirm that, since our Magazine is sent into all parts of the United States, and out of them too, the same style and method would have been adopted, though not a single

number were taken or read in Geneva. We hope, therefore, after this full explanation, that we shall hear no more of these weak complainings; that the sentiments of the respected class of persons, for whom this article is chiefly designed, may continue to prevail, and that the liberty of discussion will be kept so free from restraints, that a man who uses it need not be regarded as periling his reputation, or as bidding farewell to his usefulness.

EDITORIAL NOTICE.

We have the pleasure of informing our readers, that, through the kindness of our friend, Mr. Forsyth, who is now in Scotland, arrangements have been made, by which we shall soon begin to receive regular supplies of Scottish periodicals, of the first respectability. Among them will be the *Presbyterian Review*, a work conducted in the Established Church, and of a literary character equal to that of any of the British Reviews. We shall, also, receive the *United Secession Magazine*, a new work, conducted under the auspices of the United Associate Synod; and a new periodical, published by the Reformed Presbyterian Church, the title of which we have not learned. These papers will, no doubt, furnish to us the best productions of the best writers in the three departments of the Scottish Presbyterian church, to which they respectively belong. They will, also, furnish much intelligence of the state of the churches in Scotland: and we hope that the reception of them will place in our hands the means of materially improving our Magazine, and of gratifying and benefiting our readers. In effecting this arrangement, a considerable additional expense will be incurred; and we hope our good friends will use a little extra exertion to enlarge the circulation of the Magazine. We suggest, that not only agents, but other individuals, should try to procure a few additional subscribers: we do not importune our friends—we are happy to have such as do not need it. We can yet supply subscribers with back numbers, from the beginning of the present volume.

Literary, Scientific, & Religious Intelligence.

PROFESSOR NEANDER, OF BERLIN.

At what time he passed over [from Judaism] into the Lutheran church, and received baptism, is unknown; but it must have been at an early age. It was related to the writer by an eminent bookseller of Hamburg, that about thirty years ago, a bashful, awkward boy, was accustomed to come to his shop, and spend hours and days in the perusal of books, which were lying about, in total abstraction and regardless of every thing which was passing around him. This circumstance soon excited attention; and on inquiry, the bookseller was so much interested in the situation of the poor youth, and in

the extraordinary mental powers exhibited by him, as freely to furnish him with the books he wanted, and also ultimately to unite with a few friends to afford to him the means of obtaining a liberal education. Such was the commencement of Neander's career; and nobly has he repaid the sympathy and care of his early friends.—His earliest patron is now the publisher of his works; and the relation between them, though changed in its external form, has yet lost nothing of the mutual respect and confidence in which it was originally founded.

Neander pursued his studies at the University of Gottingen, where he was afterwards *Repetent*. In 1812, he was called as Professor Extraordinary to Heidelberg, where he remained three or four years. About the year 1815, he was transferred to the University of Berlin, of which he has ever since been one of the ornaments; and his lectures and influence have contributed not less than those of any other person, to elevate that University to the pre-eminence of rank, which it now holds among the schools of Germany.—*Biblical Repository.*

WHITE ANTS.

The following account of these wonderful insects, is taken from the *Naturalist:*

The *termites* are represented by Linnæus as the greatest plagues of both Indies, and indeed, between the tropics, they are partly so considered, from the vast damages and losses which they cause: they perforate and eat into wooden buildings, utensils, furniture, and all kinds of household stuff and merchandise; these they totally destroy, if their progress be not timely stopped. A person residing in the equinoctial regions, although not incited by curiosity, must be very fortunate if the safety of his property do not compel him to observe their habits.

When they find their way, says Kirby, into houses or warehouses, nothing less hard than metal or glass, escapes their ravages.—Their favorite food, however, is wood; and so infinite is the multitude of assailants, and such the excellence of their tools, that all the timber work of a spacious apartment is often destroyed by them in a night. Outwardly, every thing appears as if untouched; for these wary depredators (and this is what constitutes the greatest singularity of their history) carry on all their operations by sap or mine, destroying first the inside of solid substances, and scarcely ever attacking their outside, until they have first concealed it and their operations with a coat of clay.

An engineer, having returned from surveying the country, left his trunk on a table: the next morning he found not only all his clothes destroyed by white ants or cutters, but his papers also, and the latter in such a manner, that there was not a bit left of an inch square. The black lead of his pencils was consumed; the clothes were not only entirely cut to pieces and carried away, but appeared as if moth-eaten, there being scarcely a piece as large as a shilling

that was free from small holes; and it was further remarkable, that some silver coin which was in the trunk, had a number of black specks on it, caused by something so corrosive that they could not be rubbed off, even with sand. One night, says Kemper, in a few hours, they pierced one foot of the table, and having in that manner ascended, carried their arch across it, and then down through the middle of the other foot into the floor, without doing any damage to the papers left there.

The destructiveness of these insects is, perhaps, one of the most efficient means of checking the pernicious luxuriance of vegetation within the tropics: no large animal could effect in months what the white ant can execute in weeks; the largest trees which, falling, would rot and render the air pestilential, are so thoroughly removed, that not a grain of their substance is to be recognized. Not only is the air freed from this corrupting matter, but the plants destroyed by the shade of these bulky giants of the vegetable world, are thus permitted to shoot.

In those countries the white ants serve for food. In some parts of the East Indies, the natives catch the winged insects just before their period of emigration, in the following manner: they make two holes in the earth, one to the windward and the other to the leeward of their habitation: at the leeward opening they place the mouth of a pot, the inside of which has been previously rubbed with an aromatic herb called bergera; on the windward side they make a fire of materials of an offensive smell, which not only drives these insects, but frequently the hooded snakes also, into the pots, on which account they are obliged to be cautious in removing them. By this method they catch great quantities, of which they make with flour a variety of pastry, which they can afford to sell very cheap to the poorer ranks of the people. When this sort of food is used too abundantly, it produces cholera, which kills in two or three hours.

It also seems that, in some form or other, these insects are greedily eaten in other countries: thus, when, after swarming, shoals of them fall into the rivers, the Africans skim them off the surface with calabashes, and bringing them to their habitations, parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee. In that state, without sauce or any other addition, they consider them delicious food, putting them by handfuls into their mouth, as we do comfits. "I have," says Smeathman, "eaten them dressed in this way several times, and think them delicate, nourishing, and wholesome: they are something sweeter, though not so fat and cloying, as the caterpillar or maggot of the palm-tree snout-beetle (*Curculio palmarum*) which is served up at all the luxurious tables of the West Indian epicures, particularly of the French, as the greatest dainty of the western world."

THE SNOW-BIRD.

The Snow-Bird of America is remarked among ornithologists for the obscurity which hangs round its history. On the first approach

of winter, it suddenly makes its appearance at the farm-house, apparently driven by the inclemency of the weather, to court the society of man. Whence it comes, no one can tell; and whither it goes, (for its exit is sudden as its entrance) no one has yet been able to discover. It is supposed by some to be in reality, another bird; only that its plumage, by some mysterious and irresistible power, has been suddenly and entirely changed. It delights to hover near hay-ricks, feeding on the wheat they contain; while, in very bleak weather, when the ground is clad with universal snow, and the air is piercingly cold, it may be easily attracted to the parlor window, by throwing forth a few crumbs—the desolation of its lot causing it to forget its natural fear of man. There is a feeling of melancholy passes across the mind when the bleak and dreary landscape, deserted by all other tenants of the air, is only enlivened with the presence of the mournful *Snow-Bird.* Yet, even in the bitterest weather, he is always gay and lively; and the desolation of the scenery around him seems to have no saddening effect upon his cheerful heart.

TURKEY.

Mr. Temple had received advices from Constantinople up to October 2d. The plague was then making fearful ravages, and the cholera had just made its appearance. Another great fire had also happened in the suburb of Pera, consuming six or seven hundred houses. Mr. Temple says:—Turkey seems to be withering away like a tree smitten by the hot thunder-bolts of heaven. Ten years more of disastrous events to her like the ten last past, will scarcely leave her a place among the nations of the earth. All Syria, in its length and breadth, is in the hands of Ibrahim Pacha, and Mr. Nicholayson says, that through his providence they enjoy great quietness, and that some worthy deeds are done unto that nation. Mr. Bird writes, September 15th, that an English merchant is distributing the Scriptures at Damascus. We see strange things in these days, but shall see greater things than these without doubt, soon.—The way of the Lord is certainly being prepared in a most extraordinary manner, and to a most extraordinary extent in the world, at this moment, and let us hope that He will soon be seen travelling in the greatness of his strength, and showing himself mighty to save.

EARTHQUAKE.

Among the novelties are to be included some severe shocks of an earthquake felt at Swansea, (England) and the surrounding country, to the distance of thirty miles. There were three shocks, the first having occurred on the 28th Dec. This was rather slight, and principally felt towards the coast. The second occurred on the following day, early in the morning, and was felt by every person either asleep or awake. The third excited considerable alarm, and took place about 8 o'clock on the subsequent morning. The bells rung in many of the churches and houses—chimnies were thrown down—

walls gave way—several houses opened, from their roofs to the ground, nearly an inch in width—many sunk from two to four feet, and all vibrated in such a manner that their fall was momentarily expected. It lasted almost four seconds, and was accompanied by a sound which is described to have been 'truly terrific.'

You will no doubt remember that when the great earthquake destroyed Lisbon, in 1775, the Swansea river presented most striking phenomena. Perhaps these shocks are dependant upon some dreadful catastrophe, at a distance, and which time alone will enable us to ascertain. In this instance, it was followed by a dreadful gale, which proved destructive to several vessels: one was seen to disappear, though a moment previously it was observed gliding rapidly over a slight sea. Many families have left Swansea, fearful that a more serious earthquake will take place, and those who have been compelled to remain, are described as suffering very much from dread. There are others who delight in ridiculing the timid, and attributing all to chance. They have been very busy in disseminating their philosophy, and inculcating atheism. But many—very many, have appointed days for prayer, and after the service of the church, subscriptions are to be entered into for the benefit of the sufferers on land, and the needy families of those who may have perished during the gale. Since the above was written, I have heard that five brigs were wrecked off the Fishguard coast.—*Correspondence of the Journal of Commerce.*

IRELAND.

In Ireland, affairs appear to be rapidly approaching a crisis. Mr. O'Connel is the only authority to whom a vast majority of the people pay any sort of respect. He is now about to enter the House of Commons, at the head of forty men devoted to him and pledged to support every measure that he shall either propose or advocate.—He can also calculate upon about ten English members, so that he will cut no contemptible figure, even in a minority. The Huskisson party seldom mustered above thirty. Mr. O'Connel has announced that there shall be a petition presented every night for the repeal of the Union, and that every repealer shall speak upon it. He expressed his determination to force the House to attend to the distresses of Ireland, and to comply with the demands of her people. How this intention will be carried into effect, and whether the House can be brought to listen to Irish grievances, it will be difficult to say; but I have no doubt the ministers will have to regret the many pettish attacks that the Irish secretary has made upon the Irish dictator.—*Ib.*

PUBLIC WORSHIP IN LONDON.

The following is a statement of the various places of worship in the English metropolis:—Episcopalian churches and chapels, 200; Independent chapels, 66; Wesleyan Methodist chapels, 36; Baptist chapels, 32; Calvinistic Methodist chapels, 30; Presbyterian

(Scotch and Unitarian) chapels, 46; Roman Catholic chapels, 14; Meeting houses of the Friends, 6.—Total, 430.

SEAMEN'S FRIEND SOCIETIES.

Among the various benevolent associations which exist at the present day, few deserve a more liberal support than those which are formed for the benefit of seamen. Before the existence of such associations, the influence of this class of men, during their stay in ports, was scarcely better than a moral pestilence; and on the ocean they were accustomed, too generally, to the perpetration of every vice which stains the human character. It was supposed, as a matter of course, that no man could be a good sailor who was too conscientious to swear, and too temperate to drink rum. We do not mean that profanity and intemperance were not considered as vices among seamen; but it was supposed that there was a kind of necessity for their existence among them, and that no remedy could reach their case.

But thanks to a wise Providence, who put it into the hearts of Christians and philanthropists to make an effort in behalf of this long neglected class. Through the influence of Seamen's Friend societies, "bethels" have been erected in various ports; and multitudes who might otherwise have been left a prey to the indulgence of sinful passion, and the perpetration of vice, have been brought to the foot of the Saviour. In many vessels which now ride upon the deep, instead of the profane oath, is heard the voice of prayer; and instead of noisy mirth, the song of praise and thanksgiving to Him who rules the winds and the waves! Let the blessed transformation go on, until every ship that rides upon the ocean shall be a bethel, and until every seaman shall be a messenger of Jesus Christ, on whatever soil he plants his foot.—*Christian Soldier.*

SUMMARY.

There is but little religious intelligence, of general interest, at present circulating: we have, therefore, but little for our readers this month.—Political news, suitable for our purpose, is also scarce: we wait, happily in vain, for the expected general war in Europe; and the clouds that hover over our own country, have not yet sent forth any lightnings upon the land: probably some political Franklin, in the United States congress, will yet disarm them.—In the British parliament, the reformers, or members favoring liberal principles, are almost four to one of the opposite party.—Considerable difficulties exist in France, in relation to the Duchess de Berri, who is about to be tried for hostility to the government.—During the siege of Antwerp, the French discharged into the citadel, on an average, 3312 cannon balls a day, besides great numbers of bombs.—It is estimated that a first rate man-of-war ship carries a burden equal to the weight of fifty thousand people.—The population of China and its provinces, according to the census of 1813, was three hundred and sixty-one millions.

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For the Christian Magazine.

THE LOVE OF GOD.

Love is the fulfilling of the law—the great principle of holy obedience—the fountain of all the streams that render fruitful the garden of the Lord. The first and great commandment is, thou shalt love the Lord thy God *with all thy heart—sincerely and supremely;* with all thy soul or *life.* We must spend our life with all its powers and principles, and, if necessary, surrender it for his glory, like those who loved not their lives unto the death; with all our mind, or *intellect.* We must employ our minds in the study of wisdom; thankfully receive divine truth, and banish from our minds whatever tends to draw us off from God. He who possesses this principle, acts, in all things, from God, as his Author—for him, as his Lord, and to him, as his gracious Father in Christ.

It may be useful that we consider the *nature, excellence, usefulness,* and *evidence* of this supreme love to God.

The nature of love to God. It includes—

1. Knowledge of his nature. We cannot love an object of which we are ignorant; nor can we love God unless we know his nature, personality, and attributes. An atheist cannot be saved, because he that cometh to God must believe that he *is.* Our Elohim or covenant God is one Jehovah, subsisting in three persons. This is the true God, and to us it is eternal life to know him. He that honoreth not the Son, honoreth not the Father that sent him. Whosoever abideth not in the doctrine of Christ, *hath not God:* he that abideth in the doctrine of Christ, hath both the Father and the Son. On this foundation the whole christian system rests. Without knowledge the heart cannot be good. Ignorance may erect temples, and decorate them with the richest ornaments, and crowd them with frantic worshippers employed in acts of cruelty; fanaticism may lead men to idolatry, to the worship of saints and relics—may render them willing to inflict tortures upon their own persons—to stand, for years, upon pillars, while they can bring around them the credulous to pray to them as intercessors with God. All this ignorance has done: but the ardor of true devotion can only spring from the knowledge of God, revealed in his word, in the person of his Son, the brightness of his glory, and the express image of his person. By an original principle in our nature, we love objects that appear amiable; and,

that our love may be rational, permanent, and useful, it must be founded on amiable qualities or attributes belonging to its object. That supreme love to God is the sum of our duty, and the grand fountain whence issue all the streams of christian morality, will appear evident to those who contemplate God's perfection and works, as exhibited to us. His name is *Jehovah*, the underived, independent, and eternal fountain of life and happiness; *Shaddai*, the Almighty; *Eloah*, God, the only object of worship; *Eleon*, the Most High, supreme over all; *Adoni*, Lord, the governor, support, and judge of all. These adorable names teach us that the object whom we are commanded to love, is self-existent, independent, immutable, infinite, and eternal. These perfections are the undivided and peculiar right of that Being who demands our love, and his claim upon the homage of our whole heart and life must appear most unquestionable to all who know his name. He is the fountain of all that is amiable, excellent, and lovely among men; and, therefore, those attributes of his nature of which we can form some conception are called *communicable*, because of these we find some faint scattered rays among men. Of this class are the wisdom, power, holiness, justice, goodness, and truth of God. These, in harmonious co-operation and ineffable glory, are manifested in creation, providence, and redemption. Those who candidly investigate these sources of instruction, will adore that manifold wisdom, unbounded goodness, ineffable holiness, and eternal power, which are so clearly seen in all the works of God. Great and marvellous are thy works, Lord God Almighty! Who would not fear thee, O Lord, and glorify thy name! God is our Creator, and we are the work of his power. He formed our body and sustains our spirits. On him we depend for life with all its comforts, and for all the powers and capacities and privileges which exalt us above the lower ranks of his creatures. He, as our Benefactor, preserves our souls in life, supports the course of nature in all its complicated movements, and daily loads us with his benefits. To his kind Providence we are indebted for the food and drink and clothing which sustain us—the air we breathe—the light which cheers us—the effulgence of the sun—the pale and grateful radiance of the moon—the dew and rain and heat which fertilize the earth—the trees, plants, and grain which enrich our fields—the succession of day and night—the changes of the seasons, and all the movements around us, which render our abode on earth productive of enjoyment. God is our Lawgiver, and all his laws are holy, just and good—adapted to promote order and happiness among his intelligent creatures. He is our Father and Redeemer, the fountain of our light, life, and joy. As a father pitieth his children, so the Lord pitieth them that fear him. This most tender relation binds us to him by silver cords, which cannot be broken, and is calculated to excite the most ardent filial affection. When we had ruined ourselves, he spared not his own Son, but delivered him up for us all, that we might be rescued from the gulf of depravity and ruin, and be exalted to glory and happiness for ever.

2. Love to God implies faith in his mercy. We cannot love an

object that we do not apprehend as lovely: but without faith we are blind and in darkness, and our minds and hearts *enmity* against God. Unbelievers hate God, because of his holiness and justice and truth; for the same reasons, all who believe love him. Love is the holy bond that connects man with man, angel with angel, and all with God. It is an emanation from the pure fountain of light and glory: God is love, and he that dwelleth in love, dwelleth in God, and God in him. Consequently, the new man, created by regenerating grace, whose activities are maintained by faith, must be governed by love. Its first exercise is toward that God who loved his people with an everlasting love, and, therefore, with loving kindness hath drawn them. It is the apprehension, by faith, of Jehovah's love to them in Christ, forgiving their sins, enriching them with covenant mercy, which softens their obduracy, melts them into tenderness, leads them to true repentance, and excites the gracious reaction of love to God their Father, reconciled in Christ: we love him, because he first loved us. Herein was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. God commendeth his love towards us in that while we were yet sinners Christ died for us. Behold, what *manner* of love the Father hath bestowed upon us, that we should be called the sons of God. How melting this consideration! Who that believes these truths, can be an enemy to a God of such unparalleled love? Faith contemplates truths above all others adapted to awaken all the emotions of the soul; and it is contrary to the nature of man not to be affected with objects in their own nature affecting. What child of God can remain insensible to Christ's great love, displayed in the most affecting circumstances—a love flowing, unobstructed by the ingratitude of man, or by the floods of wrath and the arrows of the Almighty, that entered into his soul when he made himself an offering for sin? It is not only the *value* of the blessings of salvation, though this is unspeakable, that shows the greatness of divine love, but the medium through which these blessings descend: not only redemption, but redemption through the blood of God's Son. This love of Christ constraineth us. Faith in God's mercy and truth is an active principle, which purifies the heart and works by love. By faith, we behold the glory of the Lord in the face of Jesus, and love and choose that image of holiness and righteousness and truth: by faith, we behold the Lord Jesus pierced for our sins, and mourn for him with bitterness and godly sorrow: by faith, we are justified—our natural enmity is slain, and the love of God is shed abroad in our hearts: by faith, we embrace the promises, and thereby are made partakers of the divine nature, so that we are filled with all the fulness of God and with the fruits of righteousness: by faith, we receive Christ, are conformed to him, and follow his example in love to God and man: by faith, we receive the Spirit, who sanctifies us in body and soul and spirit, so that we yield our members as instruments of righteousness unto God: by faith in Christ's blood, we are liberated from the dominion of sin, and receive the law, as fulfilled and satisfied by his righteousness,

come under its obligation in his covenant, and are strengthened in our obedience by his grace; for in him we are complete. But "love is the fulfilling of the law," and, therefore, like all the christian graces, a fruit of union to Christ and faith in the mercy of God.—Faith worketh by love.

3. Gratitude for his goodness. Gratitude is that modification of love, which flows out towards God as the author and bestower of all our mercies, temporal and spiritual. We are surrounded with evidence of benevolent design, and of constant divine agency in promoting our happiness; and the more we study the works of God, the more fervent should we become in our grateful adoration. The beauty and grandeur of the luminaries of heaven, the regularity of their revolutions, the air, the water, light, heat, the earth, with its various fruits, the animals, that minister to our wants and our comfort—all call upon us to raise our souls in grateful emotions to God our benefactor. The formation of our bodies, our animal functions, the numerous and complicated motions necessary to health and life, our mental capacities, the rank assigned us among the creatures of God, our situation in a christian land, our privileges as Christians, to whom the gospel of peace is proclaimed, our hopes of a glorious kingdom—all these, with innumerable other blessings, awaken in our hearts sentiments of gratitude, and lead us, with the Psalmist, to exclaim—Bless the Lord, O my soul: how precious are thy thoughts!

4. Complacency in his nature and administration. When we contemplate God as self-existent, eternal, omnipresent, upholding all things by the word of his power, regulating his vast kingdom in consummate wisdom, and, by direct agency, sustaining all his creatures, from the holy seraphs around the throne down to the insects, to us invisible;—we may feel secure in his hands, though many enemies seek our destruction. His bounty to all creatures, his mercy to our fallen race, his forbearance and long suffering toward the wicked, his faithfulness in accomplishing his promises, the eternal righteousness of all his works and judgements, and, above all, his unspeakable mercy to us in Christ—all combine to produce, in all who know his name, entire confidence in his administration, and delight in his glorious perfections. Even his judgements, threatened and inflicted on the impenitent, through a great deep, are all signalized by righteousness; and it is because the righteous Lord loveth righteousness, that "snares, fire and brimstone, and an horrible tempest," are assigned as the portion of the wicked. In heaven, saints and angels harmoniously sing—"true and righteous are thy judgements." Sinners fear and hate God because he is holy: the saints love him for the same reason, and express their love by complacency in all his ways, as most holy, just, and good. His work is perfect ——a God of truth, and without iniquity; just and right is he. Deut. 32.4. Whom have I in the heavens but thee? The Lord is my portion, saith my soul, therefore will I hope in him. Let him do with me what seemeth good unto him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job 1.21.

Wherefore should a living man complain, a man for the punishment of his sins? Lam. 3.39.

5. Reverence of his majesty. Profound reverence of God is necessarily included in true love, and, combined with it, forms affectionate fear and reverential love. God is revealed as the God of light and of love—a just God and the Saviour, excellent in power and judgement, and in plenty of justice: men do, therefore, fear him, and adore, in deep veneration, the great and dreadful name of the Lord our God. His love, justice, and holiness, are displayed in glorious harmony; and we must love the true God, with whom there is forgiveness, that he may be feared. Love without fear degenerates into presumption, and fear without love tends to superstition or despair. When we, by faith, contemplate in God the union of holiness and mercy—wrath against sin and favor to the sinner, we confide in his mercy, and reverence his holiness; a union of feelings which constitutes all that is excellent in love to God—all that is peculiar in christian character. Hence we are told that the fear of the Lord is the beginning of wisdom, and are enjoined to be in the fear of the Lord all the day long. The ignorant, presumptuous and fanatical, employ a style of gross familiarity in their addresses to God, which must be taken as evidence that they fear not God—that they think he is such a one as themselves. If we love and fear God, we will approach the throne of grace with reverence and filial confidence, and pursue the duties of life with trembling diffidence in ourselves and with confidence in God. Our daily penitence will combine dread of the divine displeasure, and the meltings of love to our heavenly Father, who is justly offended with us for sin. In all our obedience, we must serve God with reverence and godly fear. What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul? Deut. 10.12. Who would not fear thee, O Lord, and glorify thy name!

6. Resignation to his will. This implies patience, humility, submission, from a sense of what we are—the creatures of yesterday, dependant, guilty, ignorant, miserable. On God we depend for our existence and preservation; before him we are as grasshoppers—and at his bar we are condemned as guilty of innumerable transgressions, and, in consequence, we are exposed to pain, disease, death: but, God upholds and blesses us—governs all things in subordination to his glory and our good—is the supreme disposer of all events, and, if we love him, surely we will say, "*Thy will be done* in earth as it is in heaven." The angels submit to God, from the holiness of their nature; and we must seek more intimate acquaintance with the fact, that nothing is wise, just, or holy, that deviates from the will of God. Resignation to God is a cheerful approbation and thankful acceptance of every thing that comes from Him. We should not only patiently submit, but thankfully receive and fully approve of every thing that, by the appointment of God, comes upon us. He is infinitely wise and good, and if we complain or murmur at his dispensations, we accuse either his wisdom or good-

ness, since we approve not what He, our best and wisest friend, has approved for us. All the circumstances of our birth, parentage, education, life and death, are appointed and regulated by divine providence, that the wisdom and goodness of God may be manifested, (John 9.2,3) and our happiness promoted. Such knowledge *is too wonderful for us—we cannot attain to it:* but, if we believe in God, and love him above all, we should magnify and adore that holy and wise Providence, which has in all things made the best choice for us. We are uneasy sometimes, when we compare ourselves with others, or our present state with our former one. As well might one in a fever complain that he is treated differently from a person in health. The different states in life are like different states in disease: what would kill in one case, would cure in another. We are all diseased. There is balm in Gilead, and a Physician there, infinitely wise and good. His prescriptions must be thankfully received, and his remedies, though unpalatable, must be taken as they are. Whenever true affection towards God actuates the soul, it produces submission to the will of God. He who cherishes this noble feeling, regards every event as the appointment of his heavenly Father. His riches may fly away as an eagle towards heaven; his wife and children may be taken to the land of forgetfulness; his friends may forsake him in the time of his distress; he may be surrounded with the tents of the wicked, and be wounded by the strife and venom of their tongues; he may be confined to a bed of languishing, while all about him is dreary and desolate; but he remembers that the Lord liveth, and bows with submission to His will, not because he does not feel acutely the evils which press him down, but because he knows that they are the appointed discipline of the covenant, and are intended to promote his sanctification and the glory of God. Like the Psalmist, his language is—My flesh and heart faileth, but God is my portion for ever.

Thus have we seen, that love to God includes knowledge of his nature, faith in his mercy, gratitude for his goodness, complacency in his excellence, reverence of his majesty, and resignation to his will. We now treat of

Its excellence. The first and great commandment requires love to God.

1. It is permanent. The law of love was engraven upon the heart of man in innocency; and when the fall defaced the image of God, enmity against God became the distinguishing character of man. In regeneration the heart is circumcised to love the Lord—the Spirit strengthens those who are born again, that they may be rooted and grounded in love; and when the love of God is shed abroad in the heart, by the Holy Ghost, they dwell in God, and walk in him, while they joyfully look forward to the heavenly state where love will be perfect and eternal. Love never faileth.

2. Love to God is most just and reasonable. It is due to God, that he be preferred before all other beings, for he is the first and best of all. This is the fundamental truth of all religion, and to deny it is most unreasonable and idolatrous. Men's affections are

unreasonable when not founded on knowledge, when excited without sufficient motives, when excessive in degree or hurtful in their tendency; but love to God is evidently of a different nature and tendency. It is founded on truths most evident and impressive—truths addressed to us every where; for whatever proves the being of God, proves that we, his creatures, should love him with all our hearts.—He made us for his service. We have sinned; He spares us; pities us as a father pities his children; follows us with streams of his bounty; has given us his own Son and, in him, all things. We depend upon God for all things; must enjoy him or we cannot be happy; must love him in order to enjoy him as our rest, our portion. We should esteem every object according to its excellence, and therefore should we love God for these perfections, essential and peculiar to him, and for his unspeakable goodness to us. If we love God and hate evil, we must desire deliverance from sin, the cause of evil, and esteem the necessary means of deliverance, redemption and its fruits, holiness in heart and life: but holiness is obedience, and love is the fulfilling of the law. Though reason cannot discover the truths of the gospel, yet when revealed it proves that they are desirable. A law enforced with sanctions, cannot prove that an act of indemnity is passed in favor of transgressors; but it proves, when pardon is proclaimed, that it is most desirable and necessary. It is manifest that deliverance from sin should occupy the affections of sinners, and it is reasonable that these affections should all centre in Him, from whom the deliverance comes. On this principle, Paul argues with us as intelligent, rational creatures—"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." John assigns, as the reason of christian love to God, his prior and greater love: we love him, because he first loved us.

3. This love is incapable of excess. This is one of its peculiar excellencies. Affections to all earthly objects must be diligently restrained, for they tend to excess; but love to God must be cherished constantly, because innumerable objects seek to divide our hearts, and our love to God can never exceed the infinite worth of its object, nor can it ever reach that degree of ardor that is required in the sacred scriptures. We cannot overvalue God's excellencies, and the infinite worth of his favor. Our esteem, gratitude, complacency, submission, even in the most lively moment of our devotions, leave occasion why we should grieve for the coldness of our love, and endeavor to make progress in the love of God. God is infinite; so are the motives to love him. We are creatures, limited in our nature, and surrounded with enemies, exposed to manifold opposition, and in danger of decays in our affections. Our duty is to love the Lord with all our heart, and with all our strength, talents, and capacity. This we cannot do without endeavoring to love him more than we do. D. C.

(To be continued.)

Reviews and Criticism.

REVIEW.

The Writings of the late J. M. Mason, *D. D., in four volumes, octavo.* New-York, 1832.

The author of these Writings, was a most distinguished man: united with uncommon natural talents, he had a mind well cultivated by a judicious education. He possessed powers of oratory which were unrivalled, combined with habits of persevering industry in the acquisition of useful knowledge; and, to crown all, he was a man well acquainted with a life of communion with God. Such are the sentiments entertained, in the Associate Reformed Church, of J. M. Mason—a name which would have given lustre to any denomination, and which was, for more than thirty years, the brightest ornament of our own. One who had formerly been a subaltern, we have used with freedom—perhaps with asperity: but, when we meet with a fair and honorable antagonist, we promise him a different treatment. So far as we know the sentiment of ministers of the gospel, who are entitled to respect, who have read Mr. Duncan's book, we believe that we may express it in these words—"that if a great man not now in the world, had reviewed this book while he was here on earth, the author would have felt that his little finger was thicker than our loins, and that, while we had chastised him with whips, this man would have chastised with scorpions." At the fiftieth page of Duncan's book, there is an assertion which leads to downright atheism: it is denying the doctrine of the Trinity, or, that there can be three persons in a Spirit. Why? because, we are told, there is nothing analagous to this in human nature: consequently we must deny the self existence of God, his omnipresence, &c., because there is nothing analagous to this in human nature. And all this heresy and nonsense is palmed on the public as if it were the belief of the Associate Reformed church, since he styles himself a pastor of the Associate Reformed congregation, &c.

The Editor of the works of Dr. Mason, one of his sons, an esteemed clergyman of the city of New-York, has, very properly, reprinted the most of his father's publications. All these have been well received by the public, and most of them had become scarce. The Essays on Episcopacy contain the greatest display of talent, and, with respect to composition, they have in few cases been excelled by any thing in our language. It has always appeared to us, that these publications, however useful they were at the time, and however able they unquestionably are, were not the subjects which were calculated to give the world a proper view of their author's great mind. Mason was born to be an expounder of the word of God: he belonged to that noble race, who are called to the most arduous and the most important service in which man can be employed—to those, of whom a great man once observed, they "were, under God, the moral governors of the world." Dr. Mason had a

peculiar genius for the philosophy of language, and for what is a distinct subject, now known by the name of the philosophy of languages. His mind had been exercised with a special reference to his improvement in the Greek language: he was a respectable Hebrew scholar, but in the Greek he was unrivalled in this country. He had studied with care the works of Plato, and other philosophers of Greece, which are all-important to the real knowledge of the philology of the New Testament. His other great qualifications for biblical criticism, need not now be particularly specified. What we want, in the present state of the church, is actual exposition of the word of God, upon sound principles—to lead our young ministry into a proper mode of thinking. Within a few years, we have had several works upon what is called biblical criticism, but they are not so valuable as is commonly supposed: rules are laid down by men who have had very little experience in exposition, and most of them imperfectly acquainted with the original languages. We want critical commentaries adapted to the present improved state of theological investigation. If the time and talents which Dr. Mason expended upon the Writings now before the public, had been employed in giving us an *exposition of the Epistle to the Romans*, we do not know of a more important service which could have been rendered to the church of God, as she is presently situated. It might have had a happy tendency to relieve the land of an intolerable burden, by sending off to the "cook-maid and the venders of snuff" many of those theological publications which have been manufactured, within a few years. In the month of September last, there appeared a commentary on the Romans, by the Rev. Moses Stuart, D. D., of Andover. Dr. Stuart we believe is justly esteemed as a pious, learned divine, of unwearied application. So far as relates to the mere mechanism of language, he was certainly able to do justice to the subject; but he is not a man of proper discrimination of mind, for a work of this description, and he suffers himself to be led away in a powerful manner by his prejudices. The fact is, that he is borne down to the earth by the theological system which he carried with him from New-Haven: he thinks he can perceive a number of difficulties attached to the creed of his neighbors, but he is totally blind to the tenfold greater difficulties which naturally belong to his own.*

* It is a singular circumstance, that in the thirty-third year of the nineteenth century, and long after we have been favored with the valuable commentaries of Vitringa on Isaiah, Lampe on John, Owen on the Hebrews, &c., a proper commentary on the Romans is still a desideratum. Vitringa it is said had commenced one upon this Epistle, but little progress was made in it before he died. The late Dr. George Lawson, professor of divinity to the Secession church in Scotland, a man who was, in every respect, as well qualified as Vitringa to do justice to the subject, is said to have prepared a commentary on the Romans; but we know not the reason why it has not yet appeared, unless there is truth in what has been reported—the extreme difficulty in reading his peculiar hand-writing. An exposition of this book has been expected for some time from a learned divine of the city of Edinburgh: we hope that, when the work of Stuart comes to his hand, he will have pity upon us, and lose no time in giving us the fruit of his labors. He is a man of a liberal mind, and, in every other respect, well qualified

The second volume of these Writings of Dr. Mason is occupied with posthumous Sermons: we are pleased to see them, on many accounts, which we have not time to mention at present: we wish there had been another volume. We are particularly gratified, because they enable us to lay before our readers an extract upon an important subject, which was a favorite one with Dr. Mason—which he had studied with peculiar care, and to which he was evidently indebted for the very accurate and interesting ideas he had of the nature and province of saving faith. If our wishes had been gratified fifteen years ago—that he would have written a treatise upon the subject, it would have been a powerful antidote against that error, which has been introduced from New-England, respecting man's natural ability. That God, who has impressed his image, in some measure, upon the works of creation, from the sun, in the heavens, to the pebble which rolls on the shore of the ocean, has impressed it in a much more powerful manner upon his *holy word*. "He has magnified his word above all his name:" He has given unspeakably more evidence to the judgement and conscience of a saint, that the scriptures are his word, than he has afforded to the philosopher, that nature is his work. This is rational evidence, indeed, but it is not what commonly goes under this name: it is spiritual and divine. It is no doubt internal, but of a peculiar kind; not that which commonly goes under that name, as, the harmony between what we are taught of God in scripture, and by the light of nature, &c.: the proper name for it is the saving and experimental evidence for the divinity of the scriptures. Dr. Owen calls it the self-evidencing light and power of the divine word. (See Owen's Reason of Faith, which Dr. Mason justly considered to be the most valuable of his writings.) No man who understands this subject, will hesitate, for a moment, respecting the necessity of a change in the sinner's understanding. Dr. Mason had read the different works of Owen upon the subject, as well as that of Halyburton, with great care; and various important facts had been elicited during the first six years of his ministry, when infidelity prevailed in a most alarming degree in the city of New-York, while his own labors were blessed to many. The extract, which we give from Dr. Mason, is short, because we wish all our readers to possess the book themselves. Vol. II. p. 223—"To believe that the Bible is the testimony of God, and to believe the testimony itself, makes all the difference of being in the kingdom of God, and being out of it—all the difference between being real be-

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for this work. In the mean time, we have great freedom in recommending "A Critical Exposition of the sixth and seventh chapters of Romans," by the Rev. James Fraser, Alness, in Ross-shire, Scotland. The principal phrases which occur throughout the Epistle, are admirably explained in this work. Mr. Fraser was a learned divine, of the church of Scotland. He died in 1769, leaving this work prepared for the press: it was published, with a recommendation by the late Dr. Erskine, in 1794—a new edition in 1815. Dr. Lawson considered it the best specimen of biblical criticism he was acquainted with in our language. Considerable light has lately been thrown on some of the most difficult passages in the first and second chapters of Romans, in two very able and interesting Sermons on the "Responsibility of the Heathen," by Dr. Wardlaw, of Glasgow.

lievers in Christ Jesus, and believers in name only—between having the form of godliness, and its power also. This is a peculiarity common to all that have been born of the Spirit. It is the idiom of their character, which the men of mere rational conviction can never learn. A plain Christian believes every jot and tittle of divine revelation, because God has said it, and looks no farther for the ground of his faith. Arguments from miracles, from prophecy, and the whole stock of moral proofs, internal and external, have, properly speaking, nothing to do in forming his persuasion. He has higher, holier, more perfect ground, on which to build his faith, than the most conclusive reasoner the world ever saw, is able to furnish. He believes the witness of God, because it is his witness. He has got up to the fountain head of truth—the most victorious evidence that can shed its light into the created mind. When he perceives the authority of the ever-blessed God, in its glory and majesty, no mathematician was ever half so sure of a demonstration in Euclid, as he is of the truth of that portion of the word of grace thus divinely attested. This explains, at once, why Christians, though without any learning, though extremely limited in their capacities for attaining it, are yet so firm in their faith."

Dr. Mason was a man of great versatility of talent. He was well acquainted with the whole range of those subjects which are commonly classed under "moral science." The advantages which he derived from this are apparent from many parts of his writings: still more apparent, however, were they to those who were favored with his very interesting conversation. We are disposed to think that he appeared greater in conversation than in his premeditated discourses, since the day we heard of a conversation between him and the celebrated Robert Hall, of Bristol, (and they had a great regard for each other,) in 1816, respecting some of the peculiar truths of the gospel —a conversation, said to have begun in the afternoon of one day and not to have been concluded before the rising of the sun on the following day. We have often wished that a James Boswell had been present, to have preserved to the world what would have been truly valuable.

With respect to Dr. Mason's composition, some have considered him as an imitator of Dr. Johnson. There is very frequently a great likeness in the formation of their sentences, but we believe that this was purely incidental: an imitator more frequently copies the defects of his original, than his beauties. Dr. Mason's composition is perfectly free from any of those blemishes which have been pointed out by critics in that of Johnson. Robert Hall, and J. M. Mason, divide between them the honor of having supplied an important blank—the exhibition of evangelical truth in elegant language. Their peculiar excellencies, however, are very different, and may be said to be *magis pares, quam similes.*[*]

Dr. Mason was a sound Calvinist, of the old school—a real marrow man: he clearly saw what was to be the result of the New-England

[*] More equal than alike.

divinity—that it would lead to Socinianism and to infidelity. It is, indeed, a singular circumstance, that when his race was nearly run, he should have left his brethren, not one of whom he ever suspected of error, and should have connected himself with a church where, (in 1822) two-fifths of the ministers were infected with heresy. But we are disposed to think, that, if Dr. Mason could have anticipated what has taken place in our church, particularly in what relates to the Theological Seminary, he would not have left our communion. We do not, however, feel disposed at present to assign reasons for this opinion. If there is any ground for the opinion, that he expected to effect a reformation in the General Assembly church, it was certainly a very futile speculation. After Hopkinsian principles had taken root in that church, in the city of New-York, in 1810, no rational hope could have been entertained of any reformation. If Dr. Mason were now on earth, how would he be grieved with the conduct of the editor of the Philadelphian and his coadjutors! These men seem to resemble Proteus, who could change himself into any shape he pleased; or the Vicar of Bray, who was a Papist in the reign of Henry VIII., a Protestant under Edward VI., a Papist again under queen Mary, and a Protestant in the reign of queen Elizabeth, and yet had the impudence to say, that there was no man more consistent than he was, for he was always Vicar of Bray. The editor above referred to, and his brethren of the "elective affinity," are alternately orthodox and heterodox, as suits the state of the times, but they are perfectly consistent—they are always members of the General Assembly church. Dr. Mason could never endure such policy; he was never ashamed of the gospel of Christ.

This edition of Dr. Mason's Works, is well printed upon good paper, and the price is moderate. We have not an opportunity to know how it has sold, but books of sound divinity are not very saleable articles at present in the State of New-York. We earnestly wish that every family in our communion would, as their circumstances admit, furnish themselves with a copy of this work of a man of sanctified genius: they will find nothing here but good, old, sound divinity, well expressed. When we hear of the monuments to be erected to the author of Waverley, shall Americans do nothing to gild the grave of their departed countryman—of a man whose labors were *of substantial benefit* to the religion and literature of his country?

We conclude with an extract from Vol. II. p. 216:—"What multitudes of conversions, as they have been hastily called, has our day seen, which were to be referred to groanings and screechings, and fallings and faintings, and other extravagancies of a heated imagination, which have yet been extolled as the work of the Spirit of God, and which have left behind them nothing but that animal lassitude, which follows a fit of great excitement, or, it may be, something worse! To this general remark upon the effect of high-wrought feeling, ministers of the gospel ought to pay some attention. When God bestows a peculiar talent, he intends that it should be employed, and the employment is generally obvious. The power of strong

reasoning—of rousing the secure—of comforting the afflicted—of animating exhortation—of pathetic persuasion, he has distributed as it pleased him; to one, after this manner, to another, after that. Employ what he has given you for the glory of the Giver. Reason, rouse, comfort, exhort, persuade, as he has enabled you; he will take care that his own gifts, properly used, shall do no harm. But never attempt, by unhallowed means, to stir up artificial emotions. Violent intonations, vehement utterances, furious gesticulations, irreverent boldness, you may put off for zeal, but you must not father your absurdities, nor their effects, upon the Spirit of God. Sooner or later, he will bring you into disgrace, and show the spiritual children, whom you think you have begotten in the gospel, to be indeed born after your own image. There is nothing in all this commotion of the affections, nor in all the religion which is ascribed to it, that the flesh may not produce. Bear in mind the parable of the stony-ground hearers, and the pungent lamentation over ancient failures:—'*O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as the morning cloud, and as the early dew, it goeth away.*'"

P. S. We would be much indebted to the editor, if he would favor the public with *the plan of his father's Prelections in Moral Philosophy*, while in Carlisle college. We have not a work upon that subject, that is not liable to serious objections. Some of them, used in colleges, ought never to be put into the hands of young men.

Extracts and Translations.

PELAGIANS.

At the present time, when many ministers and people are charged with entertaining the Pelagian sentiments, we have thought it might be useful to insert in the Magazine, an account of those sentiments and of their origin, which we do, in the following article from Mosheim's Ecclesiastical History.

A new controversy arose in the church during the 5th century, and its pestilential effects extended themselves thro' the following ages. The authors of it were Pelagius and Cælestius, both monks; the former a Briton, and the latter a native of Ireland: they lived at Rome in the greatest reputation, and were universally esteemed on account of their extraordinary piety and virtue. These monks looked upon the doctrines which were commonly received, "*concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding, and purify the heart*, as prejudicial to the progress of holiness and virtue, and tending to lull mankind in a presumptuous and fatal security. They maintained that these doctrines were as false as they were pernicious; that the sins of our

first parents were *imputed to them* alone, and not to their *posterity*; that we derive no *corruption* from their fall, but are born as pure and unspotted as Adam came out of the forming hand of his Creator; that mankind therefore are capable of repentance and amendment; and of arriving to the highest degrees of piety and virtue by the use of their natural faculties and powers; that indeed, *external grace* is necessary to excite their endeavors, but that they have no need of the *internal* succors of the divine Spirit." These notions, and some others intimately connected with them, were propagated at Rome, though in a private manner, by the two monks already mentioned, who, retiring from that city, in the year 410, upon the approach of the Goths, went first into Sicily, and afterward into Africa, where they published their doctrine with more freedom. From Africa, Pelagius passed into Palestine, while Cælestius remained at Carthage, with a view to preferment, desiring to be admitted among the presbyters of that city. But the discovery of his opinions having blasted his hopes, and his errors being condemned in a council held at Carthage, in the year 412, he departed from that city, and went into the east. It was from this time that Augustin, the famous bishop of Hippo, began to attack the tenets of Pelagius and Cælestius, in his learned and eloquent writings; and to him indeed is principally due the glory of having suppressed this sect in its very birth.

Things went more smoothly with Pelagius in the east, where he enjoyed the protection and favor of John, bishop of Jerusalem, whose attachment to the sentiments of Origen, led him naturally to countenance those of Pelagius, on account of the conformity that there seemed to be between these two systems. Under the shadow of this powerful protection, Pelagius made a public profession of his opinions, and formed disciples in several places. And though in the year 415, he was accused by Orosius, a Spanish presbyter, whom Augustin had sent into Palestine for that purpose, before an assembly of bishops met at Jerusalem, yet he was dismissed without the least censure; and not only so, but was soon after fully acquitted of all errors by the council of Diospolis.

This controversy was brought to Rome, and referred by Cælestius and Pelagius to the decision of Zosimus, who was raised to the pontificate, in the year 417. The new pontiff, gained over by the ambiguous and seemingly orthodox *confession of faith*, that Cælestius, who was now at Rome, had artfully drawn up, and also by the letters and protestations of Pelagius, pronounced in favor of these monks, declared them sound in the faith and unjustly persecuted by their adversaries. The African bishops, with Augustin at their head, little affected with this declaration, continued obstinately to maintain the judgement they had pronounced in this matter, and to strengthen it by their exhortations, their letters, and their writings. Zosimus yielded to the perseverance of the Africans, changed his mind, and condemned, with the utmost severity, Pelagius and Cælestius, whom he had honored with his approbation, and covered with his protection. This was followed by a train of evils, which pursued these two monks without interruption. They were condemned by

that same Ephesian council which had launched its thunder at the head of Nestorius: in short, the Gauls, Britons, and Africans, by their councils, and the emperors, by their edicts and penal laws, demolished this sect in its infancy, and suppressed it entirely before it had acquired any tolerable degree of vigor or consistence.

SAVING GRACE.

Saving grace is that supernatural principle implanted in regeneration, which evidences itself in *progressive sanctification*, and will infallibly be consummated in *eternal glorification*. This principle is often very weak, like the *bruised reed*, and so low as to resemble the *smoking flax*. It produces wonderful effects, as it not only *changes* a person's state, *cuts* off from the old stock of the covenant of works, and *engrafts* into Christ the true vine. It not only changes a man's state by *justification*, but his nature by the *washing of regeneration, and the renewing of the Holy Ghost*. It is not a *transient*, but an *abiding* principle. Christ *dwells in their hearts by faith*, and the Holy Spirit, which is given to them that believe, is in them a fountain of living water, springing up to everlasting life.

Saving grace is essentially distinct from *common grace*, and *enthusiastic notions*. From common grace it is distinct. Persons may be somewhat enlightened into the truth by common grace, so as to be *almost* Christians, like Agrippa. They may have their consciences awakened by a *fear of wrath*, as was the case with Judas, who said —*I have sinned in betraying innocent blood*. Common grace will sometimes restrain from gross acts of wickedness, as Abimelech was *restrained from sinning against the Lord*. Yea, it will prompt men to do many things very good in themselves, like Herod, who heard John gladly, and did many things. "And many shall say to me in that day, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me, ye that work iniquity." Mat. 7.22,23. All this may be where the dominion of sin, and a dependance on the law as a covenant of works, are unbroken in the heart.

Saving grace is also essentially distinguished from enthusiastic notions. 1. Saving grace ordinarily takes its rise from small beginnings, and gradually increases; but a spirit of delusion comes to its greatest height at once, breaking out like the sun at mid-day, and then it gradually declines. 2. It leads persons to a *view of sin* in the light of the word, and as the *procuring cause* of Christ's sufferings; whereas a spirit of delusion gives a quite different view of it, by some fearful view of sins by a heated imagination. 3 It leads to a view of Christ as revealed in the word, and a dependance on his *obedience* and *death* as set forth in the gospel; but enthusiasm leads to an imaginary view of Christ on the cross. Saving grace terminates on Christ as *God-man, Immanuel*, as revealed in the word, and not by viewing him by imagination. 4. It leads persons to regard all the truths of God's word, according to their capacities and

means of information, for *the Spirit leads into all truth;* whereas delusion leads to make light of these truths, particularly those about *church government*, about the *subjects and mode of baptism*, about *election*, and *justification* by imputed righteousness, and the *perseverence* of the saints, yea, it ordinarily cries down all *confessions of faith.* 5. It leads to regard the order Christ has appointed in his word, and a reverence for his institutions; but delusion fills persons with contempt of these. Men, women, and children, all turn public teachers immediately after being the subjects of this strange work of delusion. 6. It leads persons to act rationally in giving a view of danger, and relief in the word, whereby they are drawn by the *cords of love*, and *bands of a man;* and under a sense of sin they are ready to say—*What shall we do to be saved?* Delusion, on the contrary, strikes persons with a state of insensibility, and they pretend to get immediate visions and trances, as they lie in this strange situation.

Delusion is ordinarily accompanied with *self-boasting* of attainments; yea, looking on all such as have not undergone such operations as in an unconverted state. While it has great pretensions to catholic love for good men of all denominations, it has little charity for those who hesitate to call this spirit of delusion a gracious work; and those who are maintaining a testimony for reformation principles, are the most detestable in the eyes of those who are the friends of such a work.

Saving grace makes people *praying* persons, engaged with a *warfare* with *indwelling sin*, deeply affected with the plagues of their hearts, especially their unbelief. But *delusion* raises persons to such a high opinion of their own attainments, as to approach to perfection; and they ordinarily go on joyfully, singing their hymns of human composure. Delusion is ordinarily attended with such a number of extravagancies, as to show itself to those who are not willing to be deceived by it. Such as falling into dead fits, and strong convulsions, fearful contortions, great swoonings, foamings, faintings, and also imaginary lights seen by staring upward, reaching the hands to heaven, as though they were catching some invisible object, pretending to have seen wonderful sights in heaven. Ridiculous motions, such as dancing and leaping, without taking any notice of any person or thing, tumbling head over heels, hugging one another. Strange noises, as immoderate laughing, bawling, screaming, yelling, hallooing, crying, and sometimes wallowing. In all such ways delusion has frequently carried persons till they have been almost exhausted.—*Marshall.*

[Note.—It may be proper to observe, that this article was published about the beginning of the present century, when the ridiculous practices, noticed in it, were witnessed in religious assemblies. They were connected with the religious excitements of the preceding century, and were, as is almost universally admitted, the means of terminating the happy revival of religion, and of introducing immense evils into the churches of the land. If we would perpetuate the life of piety, and enjoy a constant refreshing, we must keep clear of such or similar enthusiasm and fanaticism.]

EXTRACTS FROM M. HENRY'S ORDINATION ADDRESSES.

We give you charge concerning the CARE OF YOUR SOULS. 'Take heed' to *thyself*, to save thyself in the first place.

Make sure your own interest in Christ, and a work of grace in your hearts. See that the good work be wrought and going on there. Fetch your applications from *thence* that you may speak feelingly and experimentally. Such a thing affected *me*. Press those methods you yourselves have found the benefit of. Be not as Noah's workmen, who built an ark for others, and perished themselves; or, as mercurial posts, which direct others, but themselves stand still. Your work will be a task and a burden to you, if you do not *relish* divine things; and in that case you cannot expect God's blessing.

Keep up communion with God, both in secret and in public. Be affected yourselves with what you speak to others. God gives his prophets leave to be free with him. Use your freedom. Let us not be strangers to our Master. It is our privilege that we are often called to prayer. Let us, like the apostle Paul, keep a conscience void of offence. How else can we expect God's presence, and strength, and blessing? We profess to be tender; and we condescend, in some things, to justify that tenderness. Let it be so in *every* thing. If we walk not in God's counsels, how can we expect to profit his people? Take heed of sin. You spoil your ministry if you suffer that worm to be at the root. Set your eye upon God's eye, and believe that his is upon yours.

Keep up an intimacy with your own hearts. Be much in communing with them. Keep your own vineyards; else how can you keep others'? Make that clear to yourselves, which you would make clear to others; and be affected with that yourselves with which you would affect others. Look well to your principles and aims: let your eye be single. Take heed of pride: it will spoil all. There is no greater ornament to a young minister than humility. Say, with the Psalmist, "I will go in the strength of the Lord God. I will make mention of thy righteousness, even of thine only."

Take heed of spiritual pride. This is spoken of in an address to Timothy, as the temptation of young ministers. Think not that you have already attained; but forget the things that are behind. Magnify your office, but do not magnify yourselves. It is not outward honor that we must aim at. Let evil report help to lay us low, and let not good report help to lift us up. Boasting is for ever excluded:—"For who maketh thee to differ from another? And what hast thou that thou didst not *receive?* Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" Pray much against this sin; pray for "grace sufficient."

We give you charge concerning the COURSE OF YOUR CONVERSATION. If your lives do not correspond with your preaching, you pull down with one hand what you build up with the other. See to it, that, in your conversation, you preserve the credit of your ministry. We charge you with this, because the glory and honor of God is concerned in it, which will suffer if you miscarry. Thou which

teachest another, teachest thou not thyself? Thou that teachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through the breaking of the law, dishonorest thou God?

Keep at a distance from all evil, all *appearances* of it. Many eyes are upon you. Let your conversation be grave, sober, pure. Ministers should be mortified men. Cherish not desires after worldly riches and delights, but "follow after righteousness, godliness, faith, meekness. Flee also youthful lusts."

Take heed of the indulgence of the flesh. Paul reminds himself of it:—"I keep under my body, and bring it into subjection, lest by any means when I have preached to others I myself should be a cast-away." Take it not ill that I remind you of it. Prophets are spiritual men, but "the prophet is a fool, and the spiritual man is mad," if he submit to the dominion of carnal lusts. Be sober in the use of creature comforts. That liberty which may be decent in another may be culpable in a minister. He that ruleth not himself, how shall *he* rule the church?

Take heed of worldliness. The love of money is a root of more evil in a minister than in any other person. Regard not your stuff if the heavenly Canaan be yours. Let them that know no better take their portion in these things: but you may not.

Promote the ends of your ministry. Preach in your lives. Use good discourse. It will be expected from you, and better taken than from others. Be *examples* "to believers, in word, in conversation, in charity, in spirit, in faith, in purity." Let it be seen that you believe what you report of the evil of sin. Men will do as you *do* sooner than as you say. Make your converse edifying, that every company you come into may be the better for you. Your profession is an honor to you; be not you a disgrace to it.

"Be wise as serpents, and harmless as doves." These two must go together. Act with prudence—not "fleshly wisdom," but that which is by the grace of God. It will be your prudence to meddle as little as may be in secular affairs; not to entangle yourselves in the affairs of this life. Who made me a judge or divider? Also take heed of what you say to other people. There is a time when the prudent shall keep silence—with this, innocency, a dove-like spirit without gall, will well become you. If others are any way injurious, do not meditate revenge; for this is *not* dove-like. Your business is to do good to all; therefore, your care must be to do hurt to none.

Give no offence in any thing, that the ministry be not blamed; get and keep a good name: avoid every appearance of evil. The most circumspect cannot escape censure; but you should put to silence the ignorance of foolish men. Let it never be said of us, that we are proud and haughty—that we are vain and frothy—that we are covetous or worldly. Deny yourselves in many things, which otherwise are lawful, that you may save the credit of your ministry.

If *that* be blamed, we are blamed who have set you apart to it. You have many eyes upon you, and some that watch for your halting: therefore walk accurately.

Show yourselves patterns of good works. Christ began to *do* and teach; and so must you. Your voice is Jacob's; let your hand be his also. You would have others to be serious and humble. Be you so. You must put others in mind, as directed, to be subject to principalities and powers, to obey magistrates, to be ready to every good work; to be no brawlers, but gentle, showing all meekness unto all men. Set them an example, then; let no man despise your youth. Though you are young in age, you are elders in office: it becomes you, therefore, to be serious and grave. If any variance happens, be patterns of peace-making, yielding to others, and bearing with them. Be examples of peaceableness. You will hardly reconcile those to Christ, whom you cannot reconcile to yourselves. Win all by love and meekness.

ABILITY AND INABILITY.

At the present day, when so much is said respecting ability and inability, and when the precepts of the Bible are so often appealed to in support of the assertion "that it is inconsistent in the Divine Being to enjoin any thing which we are not, in *every sense*, able to perform," it may be of service to the cause of religion to present a connected view of some of the commands, the petitions, and the promises of the sacred Scriptures, which bear upon this subject.—Such a view will often furnish much that is edifying and consoling—will explain the propriety of commands being given to those who are unable, by their own strength, fully to obey them—will calm the disquietudes of those who *feel* their own insufficiency and weakness, and will show us, from the prayers of God's people, that they, in all ages, have been conscious of their inability, and felt their need of aid, from on high. The texts which follow, are taken chiefly from a collection drawn up some years ago, by Mr. Wilkes, of London, in his "Scripture Harmony," a little work of which but few copies have crossed the Atlantic. In each of the following instances, we have, 1. A command; 2. A supplication for aid; and 3. A direct promise of that aid.—*Presbyterian.*

Ezekiel 18.31. Make you a new heart, and a new spirit.

Psalms 51.10. Create in me a clean heart, O God, and renew a right spirit within me.

Ezekiel 36.26. A new heart also will I give you, and a new spirit will I put within you.

1 Corinthians 5.7. Purge out the old leaven, &c.

Psalms 51.7. Purge me with hyssop, &c.

Isaiah 1.25. I will purge away thy dross, &c.

Ezekiel 33.11. Turn ye from your evil ways, &c.

Jeremiah 31.18. Turn thou me and I shall be turned.

Romans 11.26. There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob.

Amos 4.12. Prepare to meet thy God, O Israel.
1 Chronicles 29.18. Prepare their heart unto thee.
Psalms 10.17. Thou wilt prepare their heart, &c.

Eph. 5.14. Awake thou that sleepest, and arise from the dead.
Psalms 119.25. Quicken thou me, according to thy word.
John 5.25. The dead shall hear the voice of the Son of man, &c.

Job 22.22. Receive the law from his mouth.
Psalms 119.36. Incline my heart unto thy testimonies.
Jeremiah 31.33. I will write my law in their hearts, &c.

Acts 16.31. Believe on the Lord Jesus Christ.
Mark 9.24. Help thou mine unbelief.
Zephaniah 3.12. They shall trust in the name of the Lord.

Acts 2.40. Save yourselves, &c.
Jeremiah 17.14. Save me, and I shall be saved.
Isaiah 45.17. Israel shall be saved, &c.

Isaiah 1.16. Wash you, make you clean.
Psalms 51.2. Wash me thoroughly from mine iniquity, &c.
Ezekiel 36.25. I will sprinkle, &c.—and from all your idols will I cleanse you.

Ezekiel 18.31. Cast away from you all your transgressions, &c.
Hosea 14.2. Take away all iniquity.
Isaiah 6.7. Thine iniquity is taken away.

Matthew 11.28. Come unto me, all ye that labor.
Canticles 1.4. Draw me, we will run after thee.
John 6.37. All that the Father giveth me shall come to me.

Romans 6.12. Let not sin reign in your mortal body.
Psalms 19.13. Keep back thy servant, also, from presumptuous sins.
Romans 6.14. Sin shall not have dominion over you, &c.

Mark 14.38. Watch ye and pray, lest ye enter into temptation.
Matthew 6.13. Lead us not into temptation.
1 Corinthians 10.13. He will not suffer you to be tempted, &c.

Miscellaneous.

For the Christian Magazine.

Letter to an aged Christian, in the Prospect of Death.

My Dear M . . . . .—In our last interview, you spoke of the probable result of your present illness, and remarked that you had been a long time waiting for the coming of the Lord. To one aged as you are, and apparently dipping your feet in the waters of Jordan, I may say, without any appearance of flattery, that you then seemed

to me as one whose loins were girded, and whose staff was in her hand, and whose longing eyes were toward the land of her spiritual nativity—the place of her everlasting residence. I trust that such is still your attitude, and that He who was then lifting upon you the light of his countenance, is now enabling you to say, in the language and in the spirit of the beloved disciple, "Even so, come, Lord Jesus."

When we look at the world in the light which the word of God sheds upon it, and in the light of the Christian's experience, too, we find it deceitful and empty—destitute of any thing to satisfy the hungry soul, or that ought to retard us one moment in our journey heavenward. Here, like travellers, we should feel grateful for the accommodations with which we are favored, and, instead of being discouraged by the difficulties or detained by the pleasures of our journey, we should ever press our way to that better country, which is the heavenly. Here is not our inheritance, nor our rest. Our rest, our inheritance, our home, our friends, are above. True, God our Redeemer and our Sanctifier, is here: He is here to quicken, to teach, to sanctify, to comfort, to preserve his people. He is with them in all their afflictions: when tempted, He is their deliverer—in straits, their counsellor: He makes all their bed for them in their sickness, and, blessed truth! he does not forsake them when they are old and gray-headed. He may take from them health, children, bosom friends, and send them weak and lonely upon their pilgrimage, but he does not send them comfortless—he himself goes with them. You have experienced this, my dear M . . . . .—he goes with them, and, though he does lead them into the wilderness, he speaks comfortable things to them. But although Christ is with us here, yet here we see and know but in part. Here we have only obscure and imperfect glimpses of him, but in heaven we shall see face to face: here we see only the reflected light of his countenance, but there we shall behold him in all the fulness of his glory.

You may have forgotten (but I cannot forget) that, when asked if you felt willing to leave this world, you replied in the words of Paul—"I have a desire to depart and to be with Christ, which is far better." With the apostle, and I trust with you also, this was not the result of a momentary feeling—a sudden, transient flash, which throws a glare of light around, and is succeeded by as sudden darkness. He knew in whom he believed, and was persuaded that whatever might be the trials that awaited him, Christ was able to keep that which he had committed into his hands. He had experienced the Saviour's faithfulness in all the vicissitudes of life, and he felt assured that He would not forsake him in the last earthly extremity. As he says in another place—"I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Paul was not only willing, but desirous to depart. He would cheerfully remain, so long

as it was his Master's will, for the good of the church; but he had seen enough of the vanities and sinfulness of the world; he had suffered so much from its unfriendliness, and experienced so many of its temptations, that he loathed it, and would not live always. It was not toil and fatigue and persecution in the cause of his divine Redeemer, but it was *sin* that made him dissatisfied with the world, and anxious to fly away to the pure atmosphere of heaven. The desires of his holy soul were towards God. Like the Psalmist, he panted after God as the hart pants after the water-brooks. He would be freed from sin. And what a cheering thought to the aged or the dying Christian, that now his struggles with indwelling corruption are about to end, the last enemy to be placed under his feet, the time of his purification to be accomplished, and the happy moment to arrive, when, delivered from all sin, he shall be like a dove whose wings are covered with silver, and her feathers with yellow gold.

And may we not desire to depart, because in heaven we shall be continually employed in glorifying God, and that to infinitely better purpose than here on earth? If we are true believers, it is our meat and our drink to do the will of our heavenly Father, to magnify the riches of his grace, to adorn his doctrines, and to glorify him in our bodies and our spirits, which are his. Let us encourage our souls, and look forward to heaven, where, without any interruption, we shall serve him for ever. Who that loves to praise the Lord and glorify his name on earth, would not go and love and adore and glorify him in heaven? If his service is so sweet here, how infinitely sweet must it be in the upper sanctuary? If it is so pleasant to get only an occasional glimpse of the spires of the heavenly Jerusalem, what must it be to pass its gates, to enter its temple, to stand as priests unto God within the vail? If here, when directed and blessed by the Holy Spirit, the humblest saint can do so much for God, what may we not accomplish when wholly freed from the body of death, and clothed with the comeliness and the strength of immortality? Here we are but poor, imperfect servants—weak, sickly creatures. But in that happy country whither we are going, and where perhaps we shall soon appear, our minds shall be enlarged, our understanding filled with light, all our affections pure, strong, vigorous—every power perfected—a divine strength shall pervade our every faculty, a divine beauty shall rest upon our persons, and in all the dignity and holiness and blessedness of God's redeemed, adopted children, we shall engage in the sweet, delightful, unwearying labors of eternity. Then, indeed, shall we run and not be weary—then shall we walk and not faint—then shall we mount up as on eagles' wings.

In heaven we shall be favored with better company than here. Here we are often compelled to mingle with the wicked, and constrained to cry, Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar. But there, we shall have the company of saints—saints perfected in glory. Tell me, my dear M . . . . ., will it not be happy to associate with Enoch, who, in a wicked generation, walked with God? with Abraham, father of the faithful? with Da-

vid, honored penman of Zion's songs? Will it not be happy to mingle with the venerable prophets and apostles, who have been for hundreds and thousands of years in heaven, studying the glorious mysteries of redemption? Will it not be happy to join the innumerable company of angels, the general assembly and church of the first born, and the spirits of just men made perfect, and to meet, in the midst of that holy and happy throng, *our own dear dead*—dead, according to the imperfect, erring language of earth, but *living* and *immortal*, according to the sure language of the covenant and of faith? But above all, my M....., will it not be happy, unspeakably happy, to be with Christ? Who can paraphrase these few words—who can tell us all their meaning? *To be with Christ!* with Christ, the eternal Son, who loved us and gave himself for us; with Christ, our substitute and our surety, who bore our sins and became poor that we might be for ever rich; with Christ, our Prophet, King, and Priest, our prevailing Advocate with the Father. *To be* with him, to dwell in his presence, to enjoy his favor, to be changed into his image. My beloved M....., now are we the children of God, and although it doth not yet appear what we shall be, yet we know that when He shall appear, we shall be like him, for we shall see him as he is. Rapturous thought, we shall see him as he is! in all his beauty, in all his love, in all his grace, in all his glory. O who can tell the happiness of the believer, when, departing from earth, he first appears in the presence of the adorable Redeemer—is acknowledged of God—confirmed in holiness, and arrayed in the habiliments of heaven? How imperfect are our highest thoughts—how far below the blessed reality! Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Like Moses, on the top of Nebo, we may behold in faith the sunny hills, the lovely vales, the winding rivers, the fruitful fields, of our promised inheritance; but what is all this to an actual entrance upon that inheritance, an actual being there with Christ. Here we have many sorrows and many tears, but there sorrow and sighing shall flee away, and God shall wipe all tears from our eyes. Here we are assailed by spiritual enemies, but there no enemy shall disturb; but through eternity we shall sing, "Thanks unto God, which giveth us the victory, through our Lord Jesus Christ." Here we are often doubting, but there doubting shall be no more, and we shall wonder that we ever could doubt the faithfulness of our covenant God.

You once pointed me to a beautiful passage of an old Scottish author, which is now lying by me, and which I take the liberty to transcribe. "I will be your God; my omnipotence shall be your guard; my omniscience your overseer; my omnipresence your companion; my bounty your store; my wisdom your counsellor; my justice your rewarder; my holiness your fountain of grace; my unchangeableness the rock of your security; my all-sufficiency your inheritance; and my eternity the date of your happiness." Such is God to the believer—such will he be for ever. We have the most correct views of heaven and its blessedness, when we have clearest

views of God, as ours, in the everlasting covenant. Everlasting songs of praise shall proceed from our lips—everlasting holiness shall beautify our persons—everlasting intercourse with the inhabitants of heaven—everlasting fellowship with the triune God; and all this through our Lord Jesus Christ. Well, then, may we desire to be absent from the body, and present with the Lord.

My dear M....., let me exhort you to rejoice in the Lord, and joy in the God of your salvation. Why should we tremble at death, when it is only a departure to be with Christ. Does the prince, heir to a vast empire, who has been for many years absent in foreign and inhospitable lands, tremble with fear when he sees approaching the ship sent by his royal father, to bear him to his home? Nay, does he not rejoice when, stepping on board, he sees the sails spreading, and feels himself borne upon the deep towards the beloved, far-off country of his inheritance? Infinitely greater cause have we for joy in the prospect of our departure. We are going home—entering into rest—ascending to glory. If there is pain, there is also bliss, in dying—if nature is depressed, faith is enabled to break forth in shouts of triumph. Surely, the believer should not complain of the darkness of an hour which is to be succeeded with the clear, unclouded sunshine of eternal day. If the Shepherd of Israel leads his sheep through rough places, it is to bring them into some richer pasture of his love; and when he leads them through the valley of the shadow of death, it is that they may be with him for ever in the mountain of eternal life. May the Lord strengthen your faith, and may his rod and his staff comfort you. Cast all your cares upon Christ; and then, though heart and flesh fail you, he will be the strength of your heart, and your portion for ever. M. Neil.

Extract of a Letter from the Theological Students in the Hall, in Glasgow, to those in the Seminary at Newburgh.

At one of our public meetings, your desire to commence a correspondence with us, was intimated by Mr. Forsyth, in which desire, we beg to say, we most harmoniously concur. It is surely good to maintain the fellowship of brethren, and the fellowship of brethren in Christ is, of all others, the *best:* it is justly said to be "sweet," and when properly directed, tends to the spiritual advantage of the individuals themselves, as well as to diffuse more extensively the blessings of knowledge, satisfaction and peace. When distance forbids the enjoyment of such a privilege in the way most desirable, that is, face to face, it is surely our duty to improve the means which the good providence of God has afforded, to supply this deficiency, that is, epistolary correspondence. In coming thus forward, brethren, we feel that we are commencing a correspondence with those who have very peculiar claims on our friendship. As Americans, you may be said to be the progeny of our countrymen, or rather, our own countrymen yourselves—our friends, and even part of our families. As a Church, and a Theological Seminary, the connexion between us is still more intimate, and your claims on our friend-

ship still stronger. We are parts of the same building—members of the same body—branches of the same vine—having as our directory the same divine law—adhering to the same subordinate standards, as containing our views of the doctrines and discipline taught in that law—engaged in the same studies—having the same glorious object in view, and stimulated by the same motives in effecting that object. These, and such inducements, which actuate us in commencing this correspondence, we have no doubt, meet with a kindred reception in your hearts, and as it is *our* earnest wish and prayer that it may be maintained for our mutual benefit in the Lord, so, we have no doubt, that it is *yours*. In introducing ourselves to your acquaintance, it is hoped that it will not be out of place to narrate shortly the system of theological training adopted and enforced by our church. The curriculum of study is five years: it is divided into two parts—Biblical criticism for the first two years, and systematical theology for the last three; each of these departments has its own professor—Dr. Mitchell, of the former, and Dr. Dick, of the latter department. The number of students, this season, is somewhere about one hundred and ten: the time for attendance, annually, is from six to nine weeks, commencing the first Wednesday of August: the exercises, in which we engage during that period, it is unnecessary to detail to you, as they are the same with those usually prescribed in such seminaries. At the conclusion of the session, each student is recommended by the Professor to his respective presbytery, which takes him under its particular inspection, prescribes subjects for exercises and questions in theology for his study, and meets with him, three or four times in a season, to receive his exercises and examine him on the subjects prescribed. To prosecute this system more effectually, the presbytery, when large, or the students under its care numerous, divides itself into committees, and each committee takes the superintendence of the students in its district. Hence you see that, although the period of annual attendance be short, when compared with other Halls, the system, on that account, cannot be said to be less complete, nor are the students deprived of any part of that training which they essentially require, or the interests of the church neglected. There are two libraries connected with the Hall, to both of which every student has access, and from each of which he can carry home, for the season, twelve volumes. You may ask, 'With all these advantages, what is your religious character? with the intellect, it is to be hoped you cultivate the heart.' In reply, we have to blush at the little account we make of our advantages; at the prevalence of the desire to increase our knowledge without increasing our piety: in all things we sin and come short of the glory of God. With these admissions, however, we are happy to believe that God has not forsaken us, neither is religion a stranger in the midst of us. We have formed ourselves into a Missionary society, and by our voluntary contributions aid the cause of missions. Some of our number are now laboring among the heathen, and others are preparing to follow them. Besides, many of our number have formed themselves into small associations

for home missionary purposes, of which every member, as far as he has it in his power, devotes a portion of his time weekly, to visit the streets and lanes of our large towns, or the country around, in which he resides—to instruct the ignorant, and direct the sick and dying to the source of comfort and safety: and at an annual meeting, appointed for the purpose, reports of these associations are received, with a view to mutual encouragement and increased exertion. During the sitting of the Hall, there are two weekly public prayer meetings, besides numerous private ones, the chief objects of which are to entreat the Lord's presence to be in the midst of us, and of every kindred institution—that he would cause his way to be known in the earth, and his saving health among all nations. Before closing this account, we might direct your attention to the exertions made by our Synod in the same cause. Besides the numerous missionary stations which they have established in remote and destitute parts of our own country, and which are supplied by our own preachers, and maintained by a fund set apart for the purpose, they have undertaken a foreign mission: the scene fixed upon for their present operations, is Canada, and thither three of our ministers have, this last summer, been sent. These things, brethren, we have narrated, not with the desire of commending, but, as formerly stated, of introducing ourselves: we are persuaded that it is the best test of the sincerity of our friendship, and the best proof that we account you worthy of our confidence. We do it, farther, to invite a similar narration in return, that thus, by knowing each other's affairs, we may be mutually edified and encouraged in the prosecution of the work of the Lord, to which we have severally directed our attention.

It affords us much pleasure to hear of the revival of religion in the midst of you: although it is not to be expected that every case should prove genuine, yet it is pleasing that so many have. It proves that God has respect to his promise. It is the precursor of better days, when a time of refreshing will come from the presence of the Lord, and fill all lands with its glory. It is also gratifying to be able to direct your attention to the prospects which are opening upon us in our own country: the reign of despotic principle appears to be terminating, and other principles, more favorable to religion, as well as to civil liberty, are now asserting their lawful dominion. Equally gratifying is it to cast our eyes over the continent of Europe, the arena in which the King of Zion is to plead his cause against the Man of Sin. Every thing betokens the near approach of that struggle so long anticipated by the church: wars and rumors of wars are every where heard: the nations themselves wish for peace, but God, in his providence, declares for war: national commotions, scarcity and pestilence, are spreading around us: men's hearts are failing within them. To understand, however, the nature of such visitations—to recognize their cheering nature, and to be able to sing in the midst of the storm, we must have our eyes upon him who reigns, who sits King, and *ever shall.* By faith, we must pierce the dark clouds—look beyond them, and then will we see light, the sun of

peace and glory shining upon Zion, without a cloud to intercept his rays. In the name of the Hall, we are, &c.

NEW DIVINITY AND OLD CONTRASTED.

In reading Dr. MILLER's letters to Presbyterians, we have been not a little gratified with their decided tone of sound sentiment and true Presbyterianism.—Dr. Miller deprecates unnecessary divisions in the visible church; and who does not? But we cannot perceive, by these letters, that he has any wish to perpetuate a union that is merely nominal, or to administer opiates, which will only check a disease for a little while, and cause it to break out again with increased violence and malignity. The station which he has occupied for many years, as a minister in the church and as a professor in her theological seminary, must have made him as extensively and accurately acquainted as any man can be, with the condition of the church, and with the sentiments of her ministers; so that his statements, in regard to the facts, are entitled to unqualified credit. And he admits the prevalence of the impression, that "there are brethren in our (the Presbyterian) connexion, who have departed from some of the important doctrines of our confession." Indeed, he gives, as the result of his own observation, the following expression of his sentiments on this point:—

"I can confidently say, that I have heard preachers, of my own denomination, with my own ears, deliver sentiments, and have seen in print, tenets which others, of the same class, publicly avowed, which constrained me, and not me only, but some of the wisest and most *moderate* ministers in the Presbyterian church, to say—'that we had rather, much rather sit habitually under the ministry of a pious Methodist brother, with all his avowed Arminianism, than under that of the Presbyterian brethren alluded to.' My deliberate judgement is in favor of this decision. I verily think that the former would approach much nearer to the spirit of the Bible than the latter, and be, in every respect, a more sober, safe, and edifying guide to us and our children."

The Doctor specifies the opinions, which he regards as irreconcilable, either with the Confession of Faith, or with the Scriptures, on which it is founded.—Those constitute what we call *new divinity*, not because it is new, in reality, for it is as old as the Pelagian heresy of the fifth century, but because it is newly brought to life, after a merited oblivion of several centuries: and because it is new as a tenet of Presbyterians. These opinions, as specified by Dr. Miller, are as follows:—

"That we have no more to do with the first sin of *Adam*, than with that of any other parent; that he was not constituted the covenant head of his posterity, but was merely their natural progenitor; that there is no such thing as *original sin;* that infants come into the world as perfectly free from corruption of nature as *Adam* was when he was created; that to speak of innate corrupt inclinations, and

propensities, is an absurdity; that by human depravity is meant nothing more than the universal fact, that all the posterity of *Adam*, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency; that the doctrine of imputed sin, or imputed righteousness, is nonsense; that the human will determines itself; that the impenitent sinner is, by nature, in full possession of all the powers necessary to a full compliance with all the commands of God; that he is in possession of plenary ability to repent and believe, without the aid of the Holy Spirit; that if he labored under *any kind of inability*, natural or moral, which he could not remove himself, he would be fully excusable for not complying with God's will; that man is active in his own regeneration, in other words, that his regeneration is his own act; that it is impossible for God, by a direct influence on the mind, to control its perceptions and practical choices, without destroying its moral agency; that, consequently, Omnipotence cannot exert such an influence on men as shall make it certain that they will choose and act in a particular manner, without making them mere machines; that we have no evidence that God *could* have prevented the existence of sin, or that he could now prevent any that exists, without interfering with the moral agency of man; that he would, no doubt, be glad to do it, but is not *able;* that he elected men to eternal life, on a foresight of what their character would be; and that his sovereignty is confined to the revelation of truth, and the exhibition of it to the mind."

Of this Dr. Miller says, and we think every *honest and intelligent* man will concur with him—

"If I really adopted the foregoing doctrines, I should certainly consider myself as guilty of the grossest *perjury* in subscribing the Confession of Faith. If *Pelagian*, and *Semi-Pelagian* sentiments, existed in the *fifth century*, here they are, in all their unquestionable and revolting features. More particularly, in regard to the denial of *original sin*, and the assertion of the doctrine of *human ability*, *Pelagius* and his followers never, certainly, went further than some of the advocates of the doctrines above recited."

With these sentiments, the orthodox Presbyterian doctrines are contrasted, in the following clear and judicious manner, that breathes at once the spirit of truth and piety:—

"O how different, my christian friends, is this scheme of doctrine, from that humbling, yet elevating, and glorious plan of salvation, which shines so clearly in the Bible, and which appears to me to be so exactly and happily copied into our Confession of Faith! A system which represents man as universally fallen, depraved and guilty, in virtue of his covenant connexion with 'the first *Adam:*' which exhibits him as an active, sentient, moral being, endowed with all the faculties which constitute a free, responsible moral agent; yet destitute of all holy dispositions, 'dead in trespasses and sins,' that is, insensible to the glory of God, and to all holy taste and enjoyment: which describes him as wholly unable to recover himself from

this state of moral pollution and alienation, yet entirely to blame for this inability—to blame, nay wholly inexcusable, for every moment of its continuance; the inability being altogether moral, and, consequently, rather aggravating than excusing the spirit and conduct of the sinner: a system which, while it represents man as in these deplorable circumstances, holds forth to him a dispensation of rich and wonderful mercy, through 'the second ADAM, the Lord from heaven:' which proclaims to a guilty world, a divine, almighty, all-sufficient Saviour, who, as the covenant Head and Representative of his chosen, laid down his life as an atoning sacrifice to satisfy divine justice, and reconcile us to God: a sacrifice abundantly sufficient for the whole world, but, according to the gracious purpose and sovereign wisdom of God, made efficacious only to those who believe: which on the ground of this all-sufficient sacrifice, sincerely makes an offer of the Saviour, with all his benefits, to every one who hears the gospel; and that, not on the ground that those who make the offer thus general, do not know who are chosen, and who are not, but because the provision made by the sacrifice of the Redeemer is abundantly adequate, and, in its nature, perfectly adapted to the case of all: a plan which represents the pardon and acceptance of the sinner as founded solely on the perfect satisfaction and righteousness of the Redeemer, received by faith, and imputed to the believer; and his regeneration and progressive holiness, as produced entirely by the power of the Holy Spirit, on whose gracious power the Christian is entirely dependant, for the commencement and continuance of every holy exercise. In short, a system, which represents the moral ruin and impotence of man by nature as entire; which maintains, from the beginning to the end, his perfect dependance, and, at the same time, his perfect freedom and responsibility; and which, also, from the beginning to the end, holds forth the Saviour, his love, his atoning blood, his justifying righteousness, his life-giving spirit, as the only hope of the sinner—as the *Alpha* and the *Omega*, the first and last of the whole plan. This, as I read the Bible, is the great evangelical system. And, as *David* said concerning the sword of *Goliath*, so say I of this system—'There is none like it—give it me.' This is 'the glorious gospel of the blessed God.' It may, no doubt, be preached unfaithfully, or unskilfully, as it has often been by its professed friends; but, when proclaimed in its genuine character, it is 'the power of God unto salvation to every one that believeth.' Some, I know, have said, that to exhibit the gospel thus, is to give it a 'discouraging' aspect. But I know of no 'discouragement' with which it is chargeable, except it be, that it discourages in the sinner *all hope of being his own saviour*. And this, I acknowledge, is to me one of its strongest recommendations. It humbles the sinner. It exalts the Saviour. It warms, consoles, and edifies the believer. This is that 'sword of the Spirit,' which, accompanied with the mighty power of Him who gave it, is destined to accomplish the conquest of the world."

Literary, Scientific, & Religious Intelligence.

COLLEGES.

The *American Almanac* for 1833, gives a list of sixty Colleges in the United States, containing 5,207 undergraduates. Of these, five colleges, with 692 students, (a large part of them in the *preparatory* departments,) are Roman Catholic. Twenty-one Protestant theological seminaries, according to the same authority, contained, in 1831, 726 students; and eighteen medical schools, 1931 students. Eight law schools are also mentioned, four of which have 131 students.

In the *Annals of Education*, the number of students connected with colleges and professional seminaries in the United States was estimated lately as follows:—Academical, 3,475; theological, 663; legal, 88; medical, not far from 2,000—in all, 6,185, or one to every 2,078 inhabitants: viz., in the New-England states, 1,748 students, being one to 1,118 inhabitants; Middle states, 1,995—1 to 1844; Southern states, 1,475—1 to 2,612; Western states, 957—1 to 3,516.

How large a part of these are to be regarded as pious, we have not the means of ascertaining.

There are in the United States only about nine thousand ministers of the gospel, of every denomination. The population is more than thirteen millions; and, supposing the labors of each minister to extend to eight hundred individuals, there would be left nearly six millions of our citizens without the ministry of the gospel.

AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY.

Pursuant to previous arrangement, a number of members of Congress, and others, friendly to the cause of Temperance, assembled in the chamber of the Senate of the United States, on the evening of the 26th of February, 1833. The Hon. William Wilkins was called to the chair, and Walter Lowrie appointed secretary. The meeting was opened by prayer, by the Rev. Mr. Proudfit.

The Hon. Theodore Frelinghuysen submitted for consideration the following constitution, which, having been read and considered, was unanimously adopted:—

"As the use of ardent spirit is not only unnecessary, but injurious, as it tends to produce pauperism, crime, and wretchedness, and to hinder the efficacy of all means for the intellectual and moral benefit of society, and also to endanger the purity and permanence of our free institutions; and as one of the best means for counteracting its deleterious effects is the influence of *united example:* therefore, we, members of congress, and others, recognizing the principle of abstinence from the use of ardent spirit and from the traffic in it, as the basis of our union, do hereby agree to form ourselves into a Society, and for this purpose adopt the following constitution."

[The following are some of the articles:]

"This society shall be called, *The American Congressional Temperance Society.*

"The object of this society shall be, by example, and by kind moral influence, to discountenance the use of ardent spirit, and the traffic in it, throughout the community.

"Members of congress, and all who have been members of congress, officers of the United States' government, civil and military, and heads of departments, who practically adopt the great principles of this society, may, by signing the constitution, become members; and any former member of congress, or other person entitled to membership, may be admitted, on addressing to the secretary of this society, a letter, expressive of his desire to be considered a member."

President—Hon. Lewis Cass, secretary of war.

Vice Presidents—Hon. Samuel Bell, New-Hampshire; hon. Gideon Tomlinson, Connecticut; hon. John Reed, Massachusetts; hon. Lewis Condict, New-Jersey; hon. William Wilkins, Pennsylvania; hon. Thomas Ewing, Ohio; hon. Felix Grundy, Tennessee; hon. John Tipton, Indiana; hon. Daniel Wardwell, New-York; hon. J. M. Wayne, Georgia.

Secretary—Walter Lowrie, secretary of U. States senate.

Treasurer—Hon. E. Whittlesey, Ohio.

Auditor—Hon. W. W. Ellsworth, Connecticut.

Executive Committee—Hon. Theo. Frelinghuysen, New-Jersey; hon. Arnold Naudain, Delaware; hon. John Blair, Tennessee; hon. George N. Briggs, Massachusetts; hon. Eleutheros Cook, Ohio.

THE SYRIAN WAR.

The rebel Pacha has been again victorious. He has defeated the whole force of the Sultan—completely routed an army double his own in numbers, and taken the Grand Vizier prisoner. The Egyptian standard has been raised among thousands of the beaten troops, and, when the last accounts came away, the conqueror was moving onwards, by forced marches, to the very gates of the capital. One letter affirms that he was within one hundred and sixty miles of Constantinople, a distance which can be passed with ease in three weeks, and, therefore, it would not be surprising, if within a month the Ottoman empire should have passed from beneath the sway of the "defender of the faithful." This decisive victory was gained on the plains of Koniah, and it was an action which lasted the whole of the 21st of December. The forces of the Sultan were firm during the greater part of the day: they fought with much courage and desperation; but, as the evening approached, the artillery and cavalry of the Egyptians acted with dreadful effect—the main body of the Turkish army were compelled to give way, and, before the sun had gone down, the victory was complete. The success of Ibrahim, throughout the whole of the campaign, but more particularly the result of the battle of Koniah, must awaken the Sultan and his divan from their lethargy. It is time for the Sublime Porte to throw off

all *hauteur*, and condescend to listen to the overtures of a rebel, or be dictated to upon the terms of a successful general. The Pacha demands to be recognized as the sovereign of Egypt, and wishes to possess the six pachalics of Syria. With these terms he will be contented: at least, these were his own conditions before the late engagement. Russia has offered to defend the Sultan; but, if the aid should be accepted, will not those who enter as allies remain as enemies? It has always been the policy of Russia to get a firm hold in the Mediterranean; and, if even the dominion of the Sultan shall pass away, the Czar will winter at Constantinople. England and France must prevent such assistance being given; and, to show their determination, they must accompany their remonstrance by a powerful fleet to the Dardanelles.—*Corresp. of the Jr. of Com.*

IRELAND.

In the Dublin *Evening Post* of January 24th, there are mentioned no less than *twenty-two* distinct cases of attack upon houses and persons, reported as having occurred, within the preceding week, in the counties of Wexford and Kilkenny only. The attempts upon the habitations were, in every instance, for the plunder of arms—those upon life or person seem to have been from motives of revenge.

CHURCH IN CALEDONIA BURNT.

With deep regret, we announce the destruction, by fire, of the house of worship belonging to the Associate Reformed Church in Caledonia. This calamity occurred on the morning of Monday, the 25th ult. It is not known how the fire originated. It was not discovered until more than twelve hours after the house was closed on the preceding day. The communion furniture, and every other article contained in the building, was consumed. The loss is very heavy, as the house was an expensive one, and had been recently repaired and much improved in its appearance. We are happy to learn that, by the kindness of the sister Scottish Presbyterian Church of that village, the congregation are accommodated with their place of worship, one half of the time. We are also happy to hear that the Church, whose "holy and beautiful house——is burnt up with fire," have determined to erect another on its ashes, and that liberal contributions have been made by them, and vigorous measures adopted to carry their purpose into effect. May they now, for their past kindnesses to others, experience the fulfilment of the divine promise—"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

MINISTERIAL CHANGE.

The Rev. Malcolm N. McLaren has resigned the pastoral charge of the Associate Reformed Church of Broadalbin, and accepted of a call from the Church recently organized in Hamptonburgh, Orange county. It is understood, that he will enter on his duties and be installed in Hamptonburg in May.

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Religious Communications.

For the Christian Magazine.

THE LOVE OF GOD.—[Continued.]

Usefulness of love to God.

1. It improves the understanding. The enemies of God talk of free-thinking, and glory in their freedom from all the restraints of religious affections: but herein do they glory in their shame, and deceive themselves with vain words. All who have not the love of God in them, are limited, narrow, and contracted in their understanding, and low in their purposes of life. Let it be supposed that the whole creation is the field of inquiry to a man of science; yet will he be destroyed, for lack of knowledge, if he raise not his mind to the invisible God. Sinful passions cloud the understanding, and bias it against evidence, and, consequently, bribe it over to their own interests. No one can claim the character of candor and freedom of thinking, who is under the influence of sinful passions. In vain does the captive in chains dream of being free. The love of God, shed abroad in the heart, is the source of intellectual as well as moral improvement. The mind dwells on those subjects which are predominant in the affections, and this is one reason why love to God improves the mind. It restrains those passions which pervert and delude the mind, gives freedom from undue influence, fixes the attention, and constrains the whole capacities of the soul to attend to subjects of pre-eminent importance. Those who revel in worldly pleasure say unto God, Depart from us: we desire not the knowledge of thy ways. When the passions are engaged for God, the language is—Wherewith shall we come before the Lord? Micah 6.6; What shall we do to be saved? Acts 16.30: What wilt thou have me to do? Acts 9.6. If we love God, we will, like Paul, exclaim—"I count all things but loss, for the excellency of the knowledge of Christ Jesus:" we will study his word and his works with diligence and fixedness of heart. The fear of the Lord is the beginning of wisdom. The fulness of God, the riches of Christ, the glories of eternity, the unbounded grace of God, displayed in Christ, to sinners—these are subjects that expand, fill, and satisfy the mind. Sin has poisoned all our affections and blinded our minds, and narrowed down the immortal soul of man to earthly objects: love to God, is a return of the soul to the fountain of wisdom. This heavenly aspiration dissipates the mists of delusion, corrects the errors of the mind, and leads us to estimate sin and holiness, things carnal and

things spiritual, time and eternity, by truth, not by passion and prejudice. God gives a new heart and a right spirit—cleanses us from all our filthiness and from all our idols—enlightens the eyes of our understanding, that we may know what is the hope of our calling, and what the riches of the glory of his inheritance in the saints.—Thus, from objects trifling and base, the mind is raised to objects great, dignified, eternal. The dominion of worldly lusts, of vagrant, capricious appetites, is destroyed; the mind is undeceived and liberated, becomes spiritual, aspires to things above, where Christ sitteth at the right hand of God, and contemplates with a joyful faith the image, the presence, the enjoyment of God—the exceeding and eternal weight of glory. This brings the immortal mind to its proper elevation, improves the understanding, and fills the soul with the fulness of God.

2. Love to God controls the other affections. Every person prefers some object above all others; and that object of preference holds the supremacy in his heart. Those who do not love God supremely, fix their affections on objects infinitely below him: from this results disorder, confusion, and death. The covetous clings to his treasures, and, over them, breathes out all his soul: the licentious and intemperate choose the midnight revel—the entrance of a dungeon, dark and wide, where light and love never enters: the malignant cherish those black passions of revenge and cruel hate, which poison the happiness, and ruin the soul. In vain is a remedy sought for any of those evils, while love to God is neglected; since enmity against God is the source of them all. Love to God establishes order in the deranged affections, and maintains temperance and sobriety in all the desires of the soul: it restrains those irregular passions which darken the understanding, pervert the reason, and debase the heart and life. Corrupt affections are capricious, insatiable, contradictory; and therefore do they perplex, darken, and degrade the mind. Divine love draws the mind and heart, with harmonious aim, and intensity of feeling, to that delightful course of thought and action which is included in universal holiness: the glory of God, the good of men, our own advancement in transformation into the image of God, all harmonize; and, when love is the principle, will be the aim of our entire conduct. All the passions may be traced to desire and aversion, joy and sorrow. We desire happiness, and love those objects that promise to bestow it. When God gives a new heart and a right spirit, we desire, above all, God, as the chief good. We can rise no higher: we have come to the fountain of living waters, and may say, with the Psalmist, "Return unto thy rest, O my soul"—"Whom have I in the heaven but thee, and there is none in all the earth that I desire besides thee."

3. Love constrains to obedience, and renders it delightful. What a weariness, to those whose hearts are not right with God, are all the duties of religion! The conversation of those who speak of the glory of their best beloved is, to them, a thing of nought, because, in their esteem, He has "no form nor comeliness." Secret devotion they will not, cannot prize, because their desires rise not to

God. But the devout can say, "With my soul have I desired thee in the night"—"My soul hath said unto the Lord, Thou art my God"—"My soul follows hard after thee"—"Because thy loving kindness is better than life, my lips shall praise thee"—"I will bless thee while I live: I will lift up my hands in thy name." Passions are the active principles of our nature, impressed upon our constitution by our Creator, to animate us in the duties of life: and love to God, including holy fear of his majesty, is the leading passion. Mere reasoning will not do: we must be moved with fear, to shun the evil, and be constrained by love, to live to him who loved us.—Who shall separate us from the love of Christ? who shall divide our hearts from him? The sheep of Christ, by that faith which worketh by love, can endure torture, the prison, the stake, the slaughter. In all these things we are more than conquerors, through him who loved us. The martyr's love has been stronger than chains, prisons, and death. Floods and flames could not extinguish the live coal from the altar. My yoke is easy, our Lord has said. Wisdom's ways are pleasantness, and all her paths are peace. How delightful is contemplation on the glories of the Godhead, the fulness of Christ, the blessedness of heaven! When love is the leading affection, the soul is awake and girded for the duties and conflicts of the christian life. Reading and hearing the word, comforting the afflicted, mortifying the flesh, overcoming the world—all become delightful in themselves and in their fruits, when faith directs and love constrains to follow after God, like the chariots of a *willing people.*

4. Love assimilates us to God, and prepares us for his presence. God is love, and he that dwelleth in love, dwelleth in God and God in him. This evinces that this first principle and spring of all right action is the most reasonable, most amiable, and most expansive affection that can animate the human mind. When we contemplate God, as displayed in his works of nature and of grace, and remember that, in Christ, he is our Father and portion, our desires ascend to him, and we long to be perfectly conformed to his image, that we may be prepared for admission into his kingdom, and be satisfied with his likeness. No affection of the heart is equal to this in true sublimity. It raises us above the distracting cares, and the low and pitiful pursuits of the world, and above all those evils which torment the proud and the covetous; and it enables us, in the darkest scenes of life, to acquiesce in the wise and gracious providence of God, and to anticipate, with calmness, the dissolution of the world, and to rejoice in our own safety, under the wings of the Almighty. Thus are we prepared for the fellowship of immortals; for engaging, with rapturous adoration, with angels and saints around the throne, where love, unmingled, ardent, and supreme, animates every spirit, and circulates from heart to heart, emanating from the Lord of Glory, through Christ, the Sun of Righteousness, and reflected back, from the blessed company, in strains of seraphic, holy adoration. They serve him, day and night, in his temple, and He that sitteth on the throne shall dwell among them.

(To be continued.)

For the Christian Magazine.

OBITUARY NOTICE OF THE REV. ANDREW OLIVER.

Some of our readers may perhaps entertain the opinion, that there is not much, in the life of an unpretending country pastor, that deserves to be rescued from oblivion: yet many of this useful class of men are instrumental in doing more good, than some who are called leaders in the spiritual army of the church militant.—He, who, in great faithfulness, leads his little village or country flock into green pastures beside the still waters, or to the wells of salvation, often effects a greater amount of good, than he, who is often blazoned forth as the *titled* champion of the faith. The means for doing good, within the reach of a country pastor, are greater than is generally supposed, and the benefits which he is conferring on the world are too often underrated. It is in these fields of labor, where the buddings of genius, in those youth who grow into our great men, are first perceptible. The village or country pastor in his visits to the district schools, or in the recitations of his catechumens or of his bible class, is the first to discover those buds as they begin to put forth. He it is who first cultivates these promising plants. He tells these youth of promise, to persevere. He points out to them the path in which they must travel. He encourages the parents to educate such hopeful sons. How many of our statesmen and patriots, and what numbers of the ministers of religion, are, under God, indebted to some parish pastor for all their distinction in the world!—The little rills, too, which make up the streams of christian charity, which begin to flow pretty copiously at the present day, have their rise in these country parishes. The pastor gives to these rills the right direction, and thus the barren spots in the vineyard are fertilized. Who can read of the wonderful results produced by the good Oberlin, in his barren and mountainous parish, without thrilling emotions of delight? God in his providence seems wisely to have ordained, that persevering, unpretending, and untiring piety, shall not be without its reward, even in this life. Let no one, then, "mock the humble toil" of those good under-shepherds, who are leading the lambs and the flock to the great Shepherd and Bishop of souls. Besides, many of these unambitious, meek, and godly men, who labor in the obscure parts of the vineyard, have sounder heads, more good practical common sense, and often more solid learning, if not more literature, than the more fortunate of their brethren, who occupy the conspicuous stations of the church.

These preliminary remarks have suggested themselves to us, as we were about to commence writing an obituary notice of one of the most meek, godly, and pious ministers in the land, whose recent exit all who knew him greatly deplore. We allude to the Rev. Andrew Oliver, late the officiating Pastor of the Associate Reformed church of Springfield, Otsego county, New-York. He was spared, praised be God, to a good old age, and we are told, by those who attended him in his last illness, that he seemed to have a richer foretaste of the joys of heaven, than is often vouchsafed, even to dying saints. In sketching the biography of this excellent man, we shall avail our-

selves of the opportunity it presents of laying before our readers some incidents in the history of the American church, which, although they may be known, have never been put into such a shape as to become materials for its future historian.

Mr. Oliver was a native of Scotland, and was born, of respectable parents, in the parish at Abbotrule, Roxburghshire, on the last day of January, 1762. His father, George Oliver, was by occupation a farmer. The subject of this memoir, was the youngest of six children. His parents were not affluent, and his advantages for obtaining an early education not numerous, although means were found to enable him to attend a classical school in one of the northern counties of England. He emigrated to America about the year 1786, and first took up his residence at Saco, in the now state of Maine, where he continued about two years, and then removed to the town of Londonderry, in the state of New-Hampshire. This latter town had been chiefly settled with emigrants from the north of Ireland, and from Scotland, who were Presbyterians, and not Congregationalists and Independents, as most of the people of New-England were. Mr. Oliver, previous to his removal from Saco to Londonderry, had formed an intimate acquaintance with the Rev. William Morrison, then and long afterwards the pastor of a Presbyterian church in one of the parishes of that town. Mr. Morrison and Mr. Oliver were congenial spirits, and an early and strong attachment was formed bebetween them, which continued till the death of the former, which took place about twenty years since.

Mr. Oliver's parents were persons of piety, in the Secession church, and his mind had been early embued with religious truth. While he was yet of tender age, he was the subject of deep religious impressions, and, when he was about fourteen years of age, he was admitted to the full communion of the church, having, as he fondly hoped, become a new creature by the operation of the Spirit upon his heart. Of this radical change, he gave comforting and satisfactory evidence through a long life. His piety was not of that flashing kind, which flamed up and then disappeared; but it continued to burn till the last, with a pure, steady, and bright flame.

By the advice of his friend Mr. Morrison, Mr. Oliver commenced the study of theology, and put himself under the care of the presbytery of Londonderry, which presbytery, we believe, was *then* a part of the Associate Reformed Synod. The separation of this presbytery was occasioned, as we are informed, in the following way:— the churches and congregations of the presbytery were surrounded by Congregational congregations, where the version of the Psalms by Dr. Watts was in use. They began, one after another, to conform, in this respect, to their Congregational neighbors; so that every congregation in the presbytery had soon laid aside the old, and adopted the new version. The Associate Reformed Synod censured them for it, and required them to go back to the old version. The Presbytery refused to be *coerced* into obedience, and its separation from the Synod was the consequence. It is worthy of remark, that the leading member of Synod, who was foremost in attempting

to coerce the presbytery, was afterwards the first man to propose to the Synod to discontinue the use of the old version. He was also, it is said, the originator of plans, which had for their object the changing the whole polity of the Associate Reformed communion, which, for a while, seemed to threaten its very existence, as a distinct branch of the church. Thus we see, that even great and good men are not always consistent. The proposition to *coerce* the Presbytery of Londonderry, without first trying to *persuade*, has been thought indiscreet; and the effort to amalgamate the whole body with another branch of the church, a large portion of which were virtually Congregational, and not Presbyterian Christians, was, it is believed, a still greater indiscretion. Had the General Synod of the Associate Reformed church pursued a prudent, mild, parental, and unambitious course, that communion would now have been, it is believed, one of the most respectable, if not the most numerous, in the United States. Had this course been pursued, our eyes would not now have been pained by viewing the spectacle of two portions of the church, (both *professing* the same end,) contending in the temporal courts, for a library of books, given by pious individuals, for the purpose of rearing up in our land a learned evangelical ministry—the one claiming it as property wrongfully taken from it, and the other sheltering itself under the plea of possession *without* title.

Mr. Oliver was licensed by the Presbytery of Londonderry, and, as its licentiate, came into the state of New-York as a missionary. His labors, during this period, are yet remembered by many with gratitude. Some of the youth to whom he imparted religious instruction during these labors, are among the most distinguished men of our state, and yet speak of his early and faithful instructions with delight. After laboring in this way for a considerable time, he returned to New-England, and soon after received a call, which he accepted, to become the pastor of the Presbyterian church in Pelham, Hampshire county, Massachusetts. No pastor was perhaps ever more esteemed and loved by his flock, and by his co-presbyters of the vicinage. Among the latter, were the late Samuel Taggart, for many years a member of Congress; the late Rev. Dr. Parsons, of Amherst; the late Rev. Dr. Morrison, of Londonderry, who had been his preceptor, and many other distinguished men, who, by the purity of their lives, the soundness of their faith, their learning and piety, were enabled to do much in resisting the torrent of infidelity which, about thirty years ago, seemed to burst upon our whole land. Mr. Oliver continued to labor as the pastor of the church in Pelham, till about the year 1806, when he received a call to become the pastor of the Presbyterian church in Springfield, Otsego county, New-York. He *then* felt that he was doing right in leaving Pelham, and in accepting this call; but he *afterwards* thought he committed an error in suffering his connexion with Pelham to be dissolved. The people there were strongly attached to, and cordially united in him; his labors were blessed among them; and had he continued there, it is probable that both they and himself would have been spared some perplexities they were afterwards compelled to undergo.

At the period of Mr. Oliver's removal to Springfield, there were very few *Presbyterian* ministers in the state west of Albany. The whole of western New-York had been chiefly settled by emigrants from New-England, who brought with them their modes of church government, which were mostly Congregational. Our New-England brethren were *then*, however, mostly believers in the doctrines epitomized in the Catechism of the Westminster Assembly, to which all Presbyterians at that day cordially, and without any mental reservation, assented. There was not, therefore, then any material discrepances between the creeds of the two denominations, or between those of the same denomination. The few Presbyterian ministers then in this region, lived on terms of great friendship with their Congregational brethren, and large portions of the Presbyterian churches were those who had been educated as Congregationalists. Mr. Oliver labored with great faithfulness at Springfield. A portion of his congregation were emigrants, or the descendants of emigrants from the north of Ireland, and from Scotland, and had been educated as Presbyterians; some had been brought up in the Dutch Reformed church, while others were from New-England, and not at all accustomed to a delegated church government. Notwithstanding these seeming discordant materials of which the church and congregation were composed, they dwelt together, for a long period, in the bonds of amity and concord. The church grew in numbers and increased in graces. God appeared evidently to bless the labors of the pastor: it was becoming one of the verdant spots in the vineyard, and many clusters of fruit were visible. The good pastor was beloved by the young, the middle aged, and the aged of his flock. His piety was ardent: his exertions to impart religious instruction, particularly to the young, were persevering, untiring, and very successful. In the judicatories of the church he was esteemed as one of the most valuable of their members. His co-presbyters loved and revered him, and his influence was extensive.

After he had labored among this people some ten or twelve years, a considerable change had taken place in the congregation. Many of his first hearers had died, or removed, whose places were chiefly supplied by emigrants from New-England, who brought with them theological tenets which differed from those of Mr. Oliver. These emigrants had lived in New-England until the opinions of the celebrated Dr. Hopkins, of Newport, had become very general there. They did not, therefore, believe in *all* the doctrines of the standards of the Presbyterian church. Their views on the atonement were different: they denied or explained away the imputation of the righteousness of the Redeemer. They seemed anxious to have some features of the government of the Congregational churches ingrafted upon the Presbyterian. These, it is believed, were the real, though not the ostensible causes which soon began to create strife in the congregation. The salary was not as well paid as it had been, and some persons thought that it would be better to have the pastoral relation dissolved. Mr. Oliver had ever cherished peace with all men, and, as strife was the most unpleasant of all things to

him, he readily consented to it. Soon after his dismission, ministers were introduced into the pulpit who preached what a large body of the people thought was, to them, a new and erroneous theology.—Many unpleasant things now occurred: a portion of the people withdrew, and insisted that their former pastor should preach to them again. This request was exceedingly trying to his feelings. On the one hand, was presented a large portion of his former flock, who had withdrawn themselves from the residue, on the ground that the doctrines in which they had been educated, and which they cordially believed, were, as they believed, no longer to be preached, and that many of the usages of the Presbyterian church were to be subverted. On the other hand, if he acceded to their wishes, he would be charged as a schismatic. His co-presbyters,* who had been his particular friends, with one exception had been called to other fields of labor: he had not, therefore, the benefit of their counsel and advice, and, after weighing the matter well, he concluded to preach to them. For this act he was mildly censured by the presbytery, but acquitted of all intentional wrong. It soon became apparent, however, that there was not even a distant prospect of again uniting the congregation. One section of them continued most cordially to believe in *all* the doctrines taught in the catechism and standards of the church; while the other embraced many of the peculiarities of the New-England divinity, as it has been called, and were for introducing many new measures for the furtherance of religion, the utility of which was more than questioned by their opponents. This being the case, and those of the old school knowing that there was a perfect coincidence of faith between them and the Associate Reformed church, concluded to unite themselves with that body. They were received; and Mr. Oliver was dismissed from his presbytery, and united with one connected with the Synod of the Associate Reformed church. A new place of worship was erected, and a church formed, the whole number of communicants in which is now about eighty. To this church and congregation Mr. Oliver preached as long as his health would permit. In the year 1831, he labored with uncommon fervency, and his preaching seemed to be tinctured with an unction rarely ever witnessed. In 1832, our lamented brother was stricken with a severe sickness, which made it necessary for him to suspend all his clerical labors. His congregation applied to another member of the presbytery to labor with them for a brief period; and several other clergymen were also invited to attend. The labors of these ministers were blessed in an eminent degree. When Mr. Oliver was taken sick, there was a very interesting state of things among his people: they were, doubtless, prepared for the effusions of the Spirit upon them. During the labors of the last mentioned ministers it descended. Those who were the most deeply impressed with a sense of their sins, were invited to assemble in a house by themselves, where personal conversation was held with them by the ministers. Every thing was conducted in the most

* Doctors Neill and Carnahan, Rev. Mr. Cooley, and others

orderly and solemn manner. A deep seriousness prevailed throughout the whole congregation. The deep stillness, and feeling, that pervaded all their meetings, indicated most strongly that the Spirit of the Most High was operating on all hearts. Between thirty and forty persons were, it is believed, brought from darkness to light: all of these continue to give good evidence of their having been brought into a gracious state. In many parts of the vineyard, this would have been proclaimed, in all the religious periodicals, as a glorious revival of religion: and such it truly was, of the genuine kind—but no account of it has before been published. No *new* means of grace, or *new* methods of procedure, were devised for the occasion. The truth was preached with all plainness and simplicity, and God blessed it. A most happy state of things succeeded. Brotherly love and cordial affection yet continue; and never did a people more sincerely and universally mourn the death of a beloved pastor.

After this revival, our deceased brother was not able to preach much: he however occasionally ministered to his flock, though with impaired health. About the middle of March, last, he was again attacked with his former complaint, (an inflammation of the lungs,) which, in a few days, became alarming. As soon as this was known, very strong feelings were manifested by the whole congregation, and they flocked to the mansion-house of their pastor, evincing the most poignant grief. He, alone, was composed; and his conversation was comforting and animating in the extreme. The flame of piety in him shone brighter and brighter as he drew towards his end. It was most cheering to the pious heart, to see this aged christian soldier, with all his armor on, ready to enter into conflict with the last enemy. He seemed to possess an assured hope of glory; and requested his eldest daughter to read the fifth chapter of the second Epistle to the Corinthians, commencing—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Not a murmur escaped him, nor did he express any impatience, but calmly waited the summons of departure. With great propriety could the infidel have been called to this death-bed scene, with the invitation—"Come, and see how a Christian can die." He continued, as long as he lived, to testify to the preciousness of the Saviour, and the unspeakable value of His salvation. On Sabbath morning, the 24th of March, his pains seemed to be assuaged, and, during the forenoon, he frequently spoke (although it was difficult for him to talk) of the goodness of God; and at the same time, imparted excellent advice to all around him. At half-past 12 o'clock, at noon, he quietly fell asleep in Jesus, without the moving of a limb, or even the contortion of a muscle. The good man and faithful pastor has gone! Our readers, however, will bear with us a little longer, while we endeavor to sketch, with great brevity, his character.

Mr. Oliver's character was no ordinary one: it had in it many shining traits. His perceptions were remarkably clear on every subject on which he bestowed reflection. He generally presented truth, to his auditors, in its most attractive form, although his manner was.

perhaps, not a good one. He sometimes imparted such an interest to his subject, that both his learned and unlearned hearers were equally delighted; and when he had finished even a long sermon, they fancied they had heard only a very short one.

Mr. Oliver was distinguished for good, sound, practical, common sense. His modesty, too, was a very prominent trait in his character, and he never seemed to be conscious that he possessed even common talents and attainments. But what most distinguished him from others, was his pleasant, equable temper; as, through his whole life, he *was never known to be angry*. This, probably, can be said of but very few men. It did not arise, however, from any jesuitical training of himself, but seemed to be the result of that entire command which Christianity, from his youth, had obtained over him. He was most thoroughly brought up in the school of Christ, and both the Spirit and providences of God made him a meek and submissive disciple. The precepts of his divine Master were his guide, and he always strove to be animated with his Spirit. We think we shall not be charged with tinging his portrait with too bright colors, when we say, that few men ever better exemplified the true Christian. We do not say that he was faultless. He committed errors: he committed sins. He felt himself to be a sinner. He mourned on account of it. He had his frailties and imperfections, and never sought to palliate them. He sincerely believed in the great doctrines of the Reformation. He did not embrace them because they were the doctrines of the *reformers*, but because they were, as he believed, the doctrines of the Holy Scriptures. He believed, too, that these doctrines were clearly set forth in the standards of that portion of the church militant to which he belonged, and *therefore* he adhered to those standards.

Mr. Oliver was married in Scotland, just before his emigration to America, to Elizabeth, daughter of the late Robert Ormsten, of Eckford Mains, Roxburgshire. The death of Mrs. Oliver preceded that of her husband several years. They reared a family of eight children, all of whom were born in the United States, and seven of whom still survive, viz. three sons and four daughters.

Extracts and Translations.

Letter to a Lady, under Discouragement concerning the State of her Soul.

Madam—It is at the request of your excellent brother, that I take the freedom to offer my sentiments, in order to restore that comfort to your soul, which you have many years enjoyed, and which has been of late a little interrupted. To this end, I entreat you to make these few inquiries into your own heart:—

1. Have you seen yourself a sinful, guilty creature before the great God? Have you not acknowledged this guilt before the throne of grace, and humbly sought to be restored to his favor, and to partake of pardoning love?

2. Are you not willing to have your sinful nature made holy? have you not found the workings of sin a burden and grief to you? and cannot you join with the apostle in complaining of the flesh, and the workings of indwelling sin? Rom. 7.16,25. Are you not desirous to love God with fervency, and to serve him with zeal? Is it not your highest ambition to please God in all things? to be much with God on earth, and to be for ever with him in heaven? Be assured, madam, no power but that of God could raise such desires, and he will satisfy them.

3. Have you not seen Christ as an all-sufficient Mediator, who has died to provide pardon for guilty creatures, and who lives in heaven to intercede for sinners on earth? Have you not committed your soul into his hand, that you might be introduced into the favor of God? that you might be pardoned for the sake of his sufferings and death? that you might be accepted in his name? Acts 4.12, John 14.6. Are you not persuaded that he is the true and living way, and that he is able to keep what you have committed to him, till he present you before the Father's and his own glory? 1 Tim. 1.12, Eph. 5.26,27. And have you not given up yourself to his conduct, to be influenced and assisted by his Spirit, to carry you on your way heavenward? This is a full, large, and extensive account of faith in Christ; and if you have found these things in your heart and life, you may assuredly pronounce yourself a believer in Jesus, to all the ends and purposes of salvation.

4. Have you not experienced the blessed fruits of faith, in having your love drawn out to Jesus, in being enabled to mortify corrupt affections? and has not the love of God wrought in you love to man for God's sake? I would not multiply inquiries of this kind, as I have reason to believe you will find most of these characters and principles in your soul. I persuade myself you will apply the following words of gospel-consolation to your soul, and rejoice in them, through the aids of the comforting Spirit—1 John 1.7, John 3.16–18, John 6.37, Matt. 11.28,29, 1 John 1.18. Can you ever believe God will reject your soul, and abandon you in age and death? Can you entertain such dishonorable thoughts of Christ? Surely the divine Shepherd has more compassion for his sheep. He is able and willing to keep us from falling, and to present us before his glory with exceeding joy. Jude 24.

But, madam, there are three things which have been the occasion of grief and darkness to many pious souls, and I would caution you against them:—

1. Let not your expectations of holiness be too high. The law of God requires a perfect obedience, but never any one obeyed it in perfection, but the God-man, Christ Jesus. There will be sins working in the heart, wishes of corrupted nature, defects in our best duties; too much indifferency in our love to God, too much earthly-

mindedness, too many wanderings of heart from God, and this flesh will be often leading us astray. These things should be matter of complaint and humiliation before God, but should not discourage our faith and hope. A pain at the heart under a sense of sin, a delight in the law of the Lord after the inner man, and a diligent labor after complete holiness, are the highest degrees of perfection attainable in this life.

2. Be not fond of extraordinary witnesses of the Spirit: God feeds very few of his people with extraordinary ecstacies, and divine transports of soul.

3. Let not your hopes be so inconstant and fickle as the mere temperature of your blood may be, or the disposition of your animal body; but rather rejoice, with David, in the language of faith —"Thou hast been my hope, O Lord God! Thou art my trust from my youth. Thou wilt not cast me off in the time of old age, nor forsake me when my strength faileth me.—I will walk through the valley of the shadow of death, and fear no evil, for thou art with me."

May the Spirit of God seal these comfortable truths upon your heart, and give you peace and joy in believing!—*Watts.*

THE NORTH AMERICAN INDIANS.

The most interesting feature in the character of the North American Indians, is the superior purity of their religious belief over that of all other savage nations; and we may add, over even the boasted elegance of poetical mythology, with which the polished people of antiquity thinly veiled the grossness of their superstitions. From the invariable reports of those individuals who, in every age since the recovery of America, have enjoyed opportunities of mingling with the Indian tribes, there is nothing more certain than that these unenlightened savages firmly believe in the existence, the omnipotence, and the unity of God, and in a future state of reward and punishment. To the Great Spirit, the giver of life, whom they worship, they attribute both the creation and the government of all things, with infinite wisdom, and power, and goodness. Of the origin of their religion, Hunter says that they are altogether ignorant. They believe, in general, that, after the Great Spirit had formed the hunting grounds and supplied them with game, he created the first red man and woman, who were very large of stature, and lived to an exceedingly old age; that he often held councils, and smoked with them, gave them laws to be observed, and taught them how to take game and cultivate corn; but that, in consequence of their disobedience, he withdrew, and abandoned them to the vexations of the bad spirit, who has since been instrumental in all their degeneracy and sufferings. They believe the Creator of too exalted a character to be directly the author of evil, and that, notwithstanding the offences of his red children, he continues to shower down on them all the blessings which they enjoy. In consequence of this parental regard for them, they are truly filial and sincere in their devotions,

and pray to him for such things as they need, and return thanks for such good things as they receive.

The belief of the Indian in a future state can scarcely be construed into any defined idea of the immortality of the soul; for where, except in Christianity, has that awful and glorious truth been brought to light? The Indian can only fancy a prolongation of present enjoyment. His heaven is a delightful country, situated at a vast distance beyond the great western waters, where his employments will be divested of pains and trouble, not changed in their nature; where the sky will be cloudless and serene, the game abundant, and the spring eternal. There, in the perpetual fruition of ease and happiness, he hopes to be again restored to the favor, and to enjoy the immediate presence, counsel, and protection of the Great Spirit. But he has the enduring conviction, that the cultivation and observance of good and virtuous actions in this life can alone secure to him a blissful futurity; and he is equally sure, that the pursuit of an opposite course will entail on him endless afflictions, wants, and wretchedness; barren, parched, and desolate hunting grounds, the inheritance and residence of wicked spirits, whose pleasure and province it is to render the unhappy still more miserable. It is also a point of almost universal belief, that the pleasure or displeasure of the Great Spirit is manifested in the passage, or attempted passage, of the good and bad, from this to another world. On this eventful occasion, all are supplied with canoes; which, if they have been warriors, and otherwise virtuous and commendable, the Great Spirit, either directly or indirectly, guides across the deep to the haven of unceasing happiness and peace. On the other hand, if they have been cowardly, vicious, and negligent in the performance of their duties, they are abandoned to the malignity of evil spirits, who either sink their canoes, and leave them to struggle amidst contending floods, or feed their hopes with delusive prospects, and bewilder them in inextricable errors; or strand them on a barren shore, and there transform them into some beast, reptile, or insect, according to the enormity of their guilt.—*Quarterly Rev.*

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

> "Read and revere the sacred page; a page
> Which not the whole *creation* could produce;
> Which not the *conflagration* shall destroy." YOUNG.

Josephus testifies of his countrymen, that if he asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for searching the Scriptures. Timothy knew the scriptures from a child. Aquilla and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expound unto him the way of God more perfectly."

Erasmus, speaking of Jerome, says—"Who ever learned the scriptures by heart, the *whole scripture*, or imbibed, or meditated

upon it, as he did?" Tertulian, after his conversion, was engaged night and day in reading the scriptures, and got much of them by heart.

The emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius, the second, dedicated a great part of the night to the study of the scriptures. George, prince of Transylvania, read over the Bible twenty-seven times. Alphonus, king of Arragon, read the scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, that he often wept over it. Bonaventure wrote out the scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's Epistles, and committed them to memory.

Cromwell, earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it: "The walls and trees of my orchard, could they speak, would bear witness, that there I learned by heart almost all the epistles; of which study, although in a greater part it was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven."

Dr. Gouge used to read fifteen chapters of the scriptures every day, five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker usually read all the epistles, in the Greek Testament, twice every fortnight. Joshua Barnes is said to have read a small pocket Bible through, twelve times a year. The celebrated Witsius was able to recite almost any passage of scripture in its proper language, together with its context and criticisms. Father Paul read over the Greek Testament with so much exactness, that, having accustomed himself to mark every word after he had fully weighed the importance of it, he, by going often over it, and observing what he had passed by in a former reading, grew up to such ripeness that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. The excellent Sir John Hartop, in like manner, amid his other vocations, made the book of God continually so much his study, that it lay before him night and day. James Bonnell, Esq. made the Holy Scriptures his constant and daily study: he read them, he meditated upon them, he prayed over them. M. D. Renty, a French nobleman, used to read daily three chapters of the Bible with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year, the New Testament thrice, and the other parts of the Old Testament once. Sunnah, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice, annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just

relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the *Holy Scriptures*. His well known recommendation to a person who asked him, which was the shortest and surest way for a young gentleman to attain the true knowledge of the christian religion, in the full and just extent of it, he replied—"Let him study the Holy Scriptures, especially the New Testament: therein are contained the words of eternal life: it hath *God* for its author —*salvation* for its end, and *truth*, without any mixture of error, for its matter!"

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner, being confined in a dark dungeon, was never indulged with a light, except for a short time, when his food was brought to him: he used then to take his Bible and read a chapter, saying he could find his mouth in the dark, when he could not read. Henry Willis, farmer, aged eighty-one years, devoted almost every hour that could be spared from labor, during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read, with the most minute attention, all the books of the Old and New Testament, eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death. The Shepherd of Salisbury Plain, by Mrs. Hannah More, (which is no fiction,) in a conversation which he had with Mr. Johnson, gives the following pleasing account of himself:—"Blessed be God, that I learned to read when I was a child. I believe there has not been a day for the last thirty years that I have not peeped into my Bible. If we cannot find time to read a chapter, we may read a verse: and a single text, well meditated upon, and put in practice every day, would make a considerable stock at the end of the year, and would be a little golden treasury. If children were thus brought up, they would come to ask for their text as they do for their meals. I have led but a lonely life, and have often had but little to eat; but my Bible has been meat, drink, and company to me; and when want and trouble have come upon me, I don't know what I should have done, if I had not the promises of that book for my stay and support."

It has been the regret of several eminent persons at the close of life, that they had not studied the scriptures with greater assiduity. Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. "Oh," said he, "I have lost a world of time! Had I but one year more, it should be spent in perusing David's *Psalms*, and Paul's *Epistles!* Oh, sirs," said he to those about him, "*mind the world less, and God more!*"

The Rev. James Hervey, at the close of life, said, "I have been too fond of reading every thing valuable; but were I to renew my studies, I would take my leave of these *accomplished trifles:* I would resign the delights of modern eloquence, and devote my attention to the scriptures of truth: I would sit with much greater assiduity

at my divine Master's feet, and desire to know nothing in comparison to Jesus Christ, and him crucified." Dr. Samuel Johnson, on his death-bed, particularly exhorted Sir Joshua Reynolds, "to read the Bible, and to keep the Sabbath day."

I shall close this article with the declaration of two highly accomplished scholars, in favor of the Bible. The first, is that of the renowned John Selden, whom Grotius calls "the glory of the English nation." Selden had taken a deliberate survey of all kinds of learning, and had read, perhaps, as much as any man ever did; yet, at the close of life, he solemnly declared to archbishop Usher, that "there was no book in the universe upon which he could rest his soul, *but the Bible.*" The other, is the well known declaration of that wonderful linguist, Sir William Jones, who deliberately made the following entry in the fly leaf of his Bible: "I have regularly and attentively read the *Holy Scriptures*, and am of an opinion, that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they have been composed."

LATEST IMPROVEMENT.

In the county of Oneida, there has prevailed, and, for aught we know, still prevails to some extent, the practice of *whipping children to induce them to submit to God.* In a female prayer meeting, which was held some time since in a village in that county, the mother of a little girl twelve years old, called upon her child to promise to submit to God during the prayer that was about to be offered. The child, much to the credit of her judgement, hesitated, and declined. A lady who was present suggested to the mother, that it was her duty to chastise the child—that it had been done frequently in similar cases in her neighborhood, and with success; with this difference, however, that the object of the chastisement was direct—to induce them immediately to give their hearts to God. The mother actually complied with the advice, and whipped her little daughter on the spot—though it must be put down to her credit, that, before the day had past, she condemned her own conduct, and, like Peter, wept bitterly.

This circumstance—the first of the kind, so far as known, that had occurred in that village—happened to be mentioned by a venerable clergyman in the neighborhood, to one of his brethren of the presbytery, and, to his surprise, this brother appeared at once in favor of the practice, and declared that he had already done so publicly. His argument in favor of it, was this—"Every parent," said he, "thinks it proper to chastise his child, to make him submit to *his own authority;* submission to *God* is precisely the same exercise in its nature, and why should it not be brought about by the same means?" Is there, or is there not, a connexion between doctrines and measures?

At a protracted meeting, in a village not far from Utica, a clergy-

man had risen to preach, and was immediately interrupted by the loud groans of an individual in the congregation. Mr. B., the *presiding* clergyman, immediately went to the place whence they proceeded, and, falling upon his knees by the side of the individual, urged him to give up his heart to God. One or two gentlemen (one at least a clergyman of the old school) approached the pew, and perceived at once, from the breath and whole appearance of the man, that he was intoxicated, and stated their impressions to Mr. B. His reply was, "I believe the fellow is drunk;" but he still kept urging him to give up his heart to God. At length, however, he yielded to advice, to have him taken out of church, but directed those by whom he was taken out, to go and urge him to give up his heart!

We doubt not that many of our readers will feel, and we confess that our *feelings* are somewhat in accordance with the sentiment, that *these things are too bad to be told.* But we ask again in what way are these evils to be corrected, if they may not be exposed? While far the greater number of our periodicals are contented to say nothing on the subject, and some of them deny the existence of these irregularities, while yet they indirectly lend their full influence to encourage them, *we* can never reconcile it with the dictates of a good conscience, or the duty we owe to the church, to remain silent. We say to all the friends of evangelical truth and order, You have a duty to perform, and it is high time that you awake to the discharge of it. The blessed truths of the gospel are gradually giving way to another gospel, and the order of Christ's house is giving way to the wildfire and phrensy of human passion; and, if you sleep, that part of your inheritance which you love and value most, may be trampled in the dust.—*Journal & Telegraph.*

FALSE FOUNDATIONS.

Some build on *a dead faith:* a mere assent to christian doctrines, and a bold forward profession, imagining that this is the faith commended in scripture, which ensures salvation. Men awake to their danger, feeling their ruin, and conscience convicting them of sin, and showing them that they are under the fearful penalty of the divine law, naturally look out for a remedy. It is a remedy very pleasant to the natural heart, it is an easy way to imagine that hearing, receiving, and professing a system of truths will be sufficient. But against this notion runs the whole current of the scriptures. It is to do that which Ezekiel describes as building *a wall with untempered mortar*, that shall certainly fall. Ezek. 13.10. This is what our Lord warns against, Luke 6.49—*He that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.* This is what St. James condemns: *O vain man, faith without works is dead.* James 2.20. If the fruits of faith are neglected and disregarded, there is no scriptural divinity.

Others build on *excited feelings:* they make the movement and working of the feelings the grand criterion of truth. If they can weep with affectionate concern, if they have lively emotions of joy in religion, there is a foundation they imagine on which they can trust. But it may, after all, be selfish feeling and mere delusion. The stony-ground hearers thus received the word, but soon fell away. Simon Magus heard, wondered, believed, and was baptized. To make excited feelings the main thing is to depart from the true foundation.

Our own obedience is another rock of false confidence, on which millions have built to their everlasting ruin. No human works can stand the judgement of God. They may obtain praise from man, they may for the present quiet our own minds. But all this is a small matter, and indeed of no moment at all, as it regards an eternal sentence. Not man, nor our conscience, but the Lord shall judge. He declares, *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* What man, then, dare presume to stand on the foundation of his own obedience? It will not sustain the building, it shakes in every part, it has already failed in the court of our own conscience, and how can it stand before God?

Religious acts are another foundation on which many teach men to rest. To offer up prayers, to come to public worship, to receive the sacrament, and give money in charity, is with them the sum of religion, and they speak as if we were to obtain heaven by external acts of religion. We would not in the smallest degree undervalue such acts; they are plain duties, and we cannot be Christians if we voluntarily refuse to perform them; but to trust in them is to reject God's method of salvation, and to rely on a broken reed. Our best duties, so far from meriting any thing, themselves need forgiveness. The Pharisee (Luke 18.11) trusted in his prayers, and in his being free from gross sins, in his fasting, and in his giving tithes, and fell short of justification, because he rested on a false foundation.

The mercy of God, as urged by many, is a false foundation. They will say, 'It is true that I am a sinner, but all are sinners, and God is merciful, and if we hope in his mercy and do our best, all will be well.' This is not the foundation laid in Zion. True, God is merciful, far beyond our largest thoughts, or else we should all have perished for ever. True, we should do our best; but who will stand forth and say, 'I have always, in all things, done my best:' and if we have not, what is to become of the claims of divine justice? God is holy as well as merciful; his holiness and his justice are as much against us as his mercy is for us. What shall we say, when his justice, strict and pure and inexorable, demands our condemnation? It is eternity that is before us; if we fail, we fail for ever. Let us have then a divinely revealed, a firm and immovable foundation.

Once more: another false foundation is that *of our goodness conjoined with the merit of Christ.* This is perhaps nature's most plausible device to evade the doctrine of grace. But the scriptures clearly exclude our own works from the office of justifying in part, as well as in the whole. The epistles to the Romans and Galatians

are particularly express on this point. St. Paul, describing the conduct of the Jews, says to the Romans, (10.3,4,) *They. being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God: for Christ is the end of the law for righteousness to every one that believeth.* Again, (11.6,) he says, *If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work.* And he explicitly tells the Galatians, who trusted in a ceremonial work rather than in Christ, *If ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.* It is, therefore, a dangerous and fatal mistake to imagine that Christ will make up the deficiency of our works, and that through his merit they may obtain for us everlasting life. Nor are good dispositions requisite before we may venture to trust in Christ; nor need we any good thing to deserve his attention and regard, and give us confidence enough to apply to him. He died for the ungodly, and the most polluted are invited to return at once to him, who *came not to call the righteous but sinners to repentance.*

None of these methods bear the character of scriptural divinity—they bring not glory to God exclusively, they shut not out boasting from man, and they furnish not the powerful motives to love God and love man, which characterize *the truth as it is in Jesus.* Let us cease from every vain hope, and attend to the divine admonition—*Thus saith the Lord, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.* Isa. 28.16. Be not content to dig round about this foundation, to hear of Christ, to read of Christ, and to talk of Christ; but build on him, come to him in secret, and entrust your souls to him. The flood of divine wrath shall descend, and wash round the true foundation, and whatsoever is not built upon it shall be swept away. Be assured, "Christ crucified is the foundation of the sinner's hope; Christ on the mediatorial throne is the Lawgiver of the redeemed; Christ by his word and Spirit in the heart is the believer's life; Christ in glory is the elevating object of the saints' expectation."—*Bickersteth.*

Miscellaneous.

For the Christian Magazine.

PEACE AND TRUTH.

"Is it not good, if peace and truth be in my days?" Thus the pious Hezekiah spoke—a sentiment which every citizen of the United States has great reason to adopt at the present time. It has not been very many years since the return of peace, after a severe

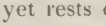
siege of warfare, was hailed, in every section of our country, with the most rapturous expressions of public feeling and interest—Peace! the purchase of so many lives, and the answer to so many fervent prayers—which came to heal the wounds of our bleeding and almost exhausted country. "Our efforts had not been thrown away: our treasures were not expended in vain:" our blood gushed not for nothing. Liberty revived with peace, and commerce sought her wonted channel. Industry resumed her energies, and literature cast around her a brighter and broader radiance; and then, if not before, we discovered it to be *good, if peace be in our days.* Festivities, illuminations, processions, charitable donations, and a thousand other expedients were entered into, and adopted by the American people, in order to give expression to the exultations of their hearts. Here the question naturally presents itself, Have our exultations not exceeded their proper bounds? Have we confined them within the pale of good sense, temperance, and moderation? Have we rejoiced as men, and adored as Christians? Alas! we have great reason to fear, that this has not been the case—that we have bordered too much on levity, and admired the illustrious characters who have been the great instruments of bringing about the happy change, more than we adored the *Great Author* of our being.

In framing the laws by which we are governed, we have not consulted aright the *oracles of God*, nor looked to *Him*, as we ought, for counsel and direction. If we have, why is it that the rights of both God and man are so grossly trampled on? Why do we wrest from God, that which he has set apart for himself, and apply it to our own use? Why do we permit the Sabbath-day to be profaned by the driving of mail-stages on that day, when there is no necessity? And why do we hold a class of our fellow-beings in servile bondage, contrary to every principle that is good? Why do we refuse to give thanks to God, as a nation? Is it because it is unbecoming for such worms as we to meddle with religion? Truly, we are unworthy of this privilege, but, through the abundant mercy of the Lord, it is extended toward us, and whosoever believeth, he shall partake indeed. But, answer our legislators, it is sinful to intermingle politics and religion. Alas, into what a crisis we have brought ourselves!—that, at the same time we declared ourselves independent of Great Britain, we declared ourselves independent of God, and denied that, as a government, we should have any thing to do with him; not even so far as to return him thanks for his almost miraculous preservation of us from many surrounding dangers. Thus we "set God and Satan on equal footing;" yea more, give Satan the preference! Although we have been evidently supported by the hand of divine Providence through the revolutionary struggle—although *peace* bloomed around us, and sailed in every gale, whilst Europe raged with intestine wars—we have been corrupting, instead of promoting *truth.* Our national sins, doubly aggravated by ingratitude, are of a crying nature—our continued irreligion and profligacy have reached the throne of God, and called for *vengeance.*—The *cholera* admonishes us to repentance, and pleads for the estab-

lishment of *truth*, and the threatened *civil war* recalls to our bitter recollection the *peace* we have so much abused, and teaches us a lasting lesson of our inability to preserve peace, when we have provoked the Lord to declare war against us. Famine, war, and pestilence are all under his sovereign control, and, at his will, he could by them destroy the world, and no man dare say "Why doest thou so?" by way of contempt or hindrance. It is better for us to declare war against a thousand Britains, than against the hand of the Almighty; for "if once his wrath begins to burn, blest all that on him stay."

Let us, O let us turn from our wicked ways, whilst the Lord may yet be found, and whilst *peace* yet rests on our land; for "it is of the Lord's mercies that we are not consumed." Let us, as did the Ninevites of old, from the chief magistrate down to the lowest subject, rend our garments with sincere repentance, and sit in sackcloth and ashes; for our sins are more than we can number, and greatly aggravated; and death and destruction, should strict justice be exercised towards us, would be our inevitable doom. Let us turn from the errors of our ways, and, through the gracious assistance of the Almighty, rear the *flag of truth*, with this inscription, which shall be the motto of all that we do—*God is our God and King, and through him kings reign, and princes decree justice.*

F. T. W.



For the Christian Magazine.

Mr. Editor—When you have read this letter, I trust you will not think me impertinent in thus addressing you. The subject of this communication is one of great importance, and I hope you will not think it too great a tax upon your time to give it that attention which it deserves. I am one of an association of young gentlemen for mutual improvement in the knowledge of religious truths. Our club consists of eight or ten, and may be called a religious debating society. At one of our recent meetings, we debated the following question—"Is man able, without divine strength, to perform holy actions?" Only one of our number volunteered for the negative. After a very able and philosophical discussion, it was most justly decided that "man in his fallen state does possess sufficient ability to do any thing that God requires him to do." It did my heart good to hear this decision; and I am sure you would have been highly gratified if you had heard the sound arguments advanced by myself and colleagues in favor of this doctrine. We argued it on the principles of sound logic, and true philosophy; in one word, we argued it most metaphysically, and made it appear as clear as noonday, as was acknowledged by all present, excepting a very few bigoted persons, who pretend to think the Bible of higher authority in settling religious controversy than even metaphysical argument is.

The young man who took the other side of the question, and who stuck to it as stubbornly as if he expected to carry the question against the whole society, did not seem to understand metaphysical

reasoning at all. He said considerable about the "Confession of Faith," and said we ought to listen to what it says. Now all the world knows, that a confession of faith never was designed to regulate the religious opinions of a christian community, but is only a kind of door of entrance, through which a liberal charity admits applicants of one principle as well as of another. Whenever any of our side let off a real powerful argument against the doctrine of inability, (and you may be sure we let off some very powerful ones,) instead of paying any attention to them, unless in some vain attempt to prove them fallacious, he merely recited a passage or two from the Bible. Now, that, I thought, was a strange way of disposing of the matter. Just as if a few verses of the Bible could put the whole question to rest! One would have thought him positively ignorant of the fact, that he lives in the nineteenth century—ignorant of the march of mind, and of all that flood of new light which has been thrown upon this subject, since the sacred canon was closed. We argued that man could obey the whole law, if only willing—and advanced several very cogent reasons in favor of that position. And what do you think? Why, he merely repeated an old sentiment of Paul, which he said was in Rom. 7.18—"To will is present with me; but how to perform that which is good I find not." We maintained that man is sufficient for all the requirements of the divine law; and, instead of noticing our reasoning, he quoted another passage of Paul —"Not that we are sufficient, of ourselves, to think any thing as of ourselves; but our sufficiency is of God." We then commenced on another tack, to show man's ability to *know* God's will, intending to prove by inference his ability to *do* it; when, to our utter surprise, he again quoted Paul—"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In order to draw him away from what he called his armory, in which he said were weapons of truth against every foe and every error, and to bring him out into the open field of fair debate, (for we knew if we could induce him to let the scriptures alone we could manage him;) in order to effect this, we protested against the logicalness of appealing thus to the word of God, when, "O miseras hominum mentes, pectora cæca!" he again recited to us a saying of Paul—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Besides the passages already mentioned, he quoted a great many others, such as—"Without me ye can do nothing"—"No man can come to me, except the Father draw him," &c. &c. &c.

Now, Mr. Editor, I have to request two favors of you. First, that you will say something in your Magazine about the impropriety of resorting to scripture in religious debate. It is a practice worthy of being noticed and condemned as unmetaphysical, unfair, unkind, unprofitable, unreasonable, unministerial, and ungenteel. 1. It is *unmetaphysical:* for it settles a question too soon. It is like an over hasty hunter, who secures his prey at once, thus depriving his fellow sportsmen of an opportunity for exhibiting the adroitness with which

they can leap ditches, scale hedges, and bound along high cliffs, while with whoop and halloo they hurry through thicket and bramble, over hill and through dale, in pursuit of their game. 2. *Unfair:* for if there be any authority in scripture, it throws it *all upon one side.* 3. *Unkind:* no matter how much pains one has taken in building his cause, it unceremoniously knocks down every structure not built upon scripture foundation. What would we think of the justice of a king, who should order all the houses in his empire to be pulled down, except such as were built upon a rock? 4. *Unprofitable:* for it would oblige us to walk in the old beaten path, in which the apostles and primitive Christians walked—thus cramping genius, putting a damper upon invention, and uttering a magisterial veto against some of the finest theological systems of the present day. And therefore it is, in the 5th place, *unreasonable:* for as the human mind has "marched" a good ways since the apostles lived, is it not very evident that we must know much more about theology than they did? 6. *Unministerial:* listen to our most popular preachers, and to those who are honestly trying to be popular—and who hears them quote scripture to prove what they say? or who thinks of examining the Bible with reference to his minister's sentiments? Why, sir, the clergyman who should make a practice of appealing to the Bible for proof, would evince a lamentable want of confidence either in his own judgement, or, which is nearly as bad, in his own veracity. And the member who cannot take his own pastor's word for a thing, without resorting to the old-fashioned and unmannerly practice of turning over the leaves of the Bible, ought to be sessioned. 7. *Ungenteel:* who ever heard of its being practiced in first-rate fashionable society?

In the second place, you will confer a particular favor on me and on a great many others, if you will take up those texts which are adduced by old-fashioned divines to prove human inability, and show, in some way or other, that they prove no such thing. Perhaps you can show that they are figures of speech, or that they are not translated correctly, or that they are interpolations; that is the way the Socinians do with those portions of scripture which they cannot answer, and, on the whole, it is the easiest way to get rid of them.

Now, Mr. Editor, I do hope you will say something on this subject; for the evil of which I complain is a great grievance to very many in the land. I have often been sorely vexed to see *heavy* arguments, long trains of metaphysical reasoning, together with some scores of able assertions, all routed and scattered by two or three plain passages of a book, which was written in an early and less enlightened age of the world. NEW LIGHT.

REMARKS.

Our readers will perceive that the New-light of our correspondent is so effectually *refracted* by its passage through the medium of irony, that it shines, on the whole, like a beam of truth. If all those who are rejoicing in their new schemes in divinity, would confess, as frankly as he does, the difficulty and defect which

they meet with when they encounter a *scriptural* disputant, we apprehend that much of their wonted "boasting would be excluded."

With the two requests of our correspondent, we are willing to comply, so far as we are competent to it, and so far as we deem it necessary. He requests that we should say something on the impropriety of resorting to scriptural argument in the discussion of theological subjects. Now, we think he has, himself, in a back-handed way, indeed, but yet clearly shown what is the correct practice in relation to this matter. His seven assertions, it is true, are rather oblique, but his proofs and illustrations of them, *bend them strait*. We shall abate a little from the force of his *assertions*, and augment that of his *proofs*, by adding a couple of negations to his catalogue. 1. The practice of resorting to scripture for argument, in religious discussion, is not *uncommanded*. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is. 8.20. 2. It is not *unprecedented*. It was Paul's *manner* to reason with men, out of the scriptures: Acts 17.2.

The other request of our correspondent is, that we would explain away those texts which seem to prove the doctrine of human inability. We will engage to explain them away, when it is shown, that they only *seem* to prove the doctrine of man's inability. He suggests, that we might find fault with the translation, or deny that they belong to the inspired canon: The suggestions comport well with the signature of his piece, but he certainly gives us credit for a great deal more ingenuity than we possess, if he thinks we can make it appear that the Bible teaches the reverse of what it really does teach. Socinians, he says, do after this fashion;—we know they do; but, thanks to divine grace, we are not Socinians. Socinians, and others, in their great zeal for human ability, do many things which we cannot do. Besides, what need to take the trouble of perversion and evasion? If the object of the former request is attained, the attainment of the latter is of little consequence. Throw the Bible, or important passages of it, into disuse; and error and superstition will stalk abroad unrestrained, and the pitiful speculations of men wise in their own conceit, will draw thousands aside from the simplicity of the gospel. Then will be verified the prediction of the Apostle—"*The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*" 2 Tim. 4.3,4.

We cordially concur with the excellent Mrs. Graham, in giving a preference to those religious books which are well supplied with sentences printed *in italics*; that is, which, according to the fashion of the seventeenth century, have many passages of scripture printed at length on almost every page. And we like the practice which has been familiarly called *pinning the sentiments*, that is, confirming all important statements by some pointed and appropriate passage of God's word. If the revealed will of God be our *rule of faith*, we should conform our doctrinal opinions to it; and we should not be afraid to let our opinions follow where the divine guide leads, or ashamed to let them stop, where that guidance ceases. With a Berean-like spirit of inquiry and scrutiny should the statements of public teachers be tried by the scripture standard. Were this done, degeneracy

of opinion, which has always commenced with preachers, would be arrested in its earliest progress, and the great mass of Christians would retain the truth as it is in Jesus. The sword of the spirit, which is God's word, though it has been for centuries dealing effectual blows upon the hard heads and harder hearts of heretics, still bears as keen an edge as ever, and still darts the gleam of reprobation upon the enemies of truth, and smiles radiantly upon its friends.

THE BELIEVING WIFE.

To the Editor of the Christian Magazine:

The trying circumstances in which I have, for some years, been placed, bear heavily on my spirit; and I take the liberty to lay my case before you, that I may obtain relief, or, at least, consolation. When I was about seventeen years of age, I was brought, as I trust, to a saving knowledge of Christ, and was, a few months afterward, admitted to the communion of the church. For three years I was, by the divine favor, permitted to enjoy the benefits of piety with little hindrance or trial, except what originated in my own evil heart. At the age of twenty, I was married. I shortly ascertained, what I ought to have discovered before, that my husband was no friend to the religion of Christ; in a word, that he was a speculative unbeliever. We had not been married more than a few months before he began to be irregular in his attendance on public worship, and a little after intermitted it altogether. I inquired the cause—whether it was any thing peculiar in our own preacher, or in the doctrines which he advanced? He said, with an emphasis which I did not then fully understand, "No, it is nothing *peculiar* to him." His subsequent explanation was, "that he disliked what all preachers said, and one as much as another." I inquired why, then, he had been in the practice of going to church before we were married; and he laughingly replied, though it was a laugh that carried a pang to my heart, that he had gone for the purpose of seeing me, which it was now his daily happiness to do, without going to meeting for it.

My husband, sir, is exceedingly kind; and sentiments of affection are, I believe, cordially and equally reciprocated by us both. Yet, infidelity sometimes throws a sneer into his style, when religion is mentioned; and a hasty flush, which regard for me soon chases away, clouds his brow, when I open the Bible, or attempt to teach my little son the short questions in Brown's Catechism. I never seem to notice these things, but O I do notice them, and the distress they give me is proportionate to my sincere love to him, and anxiety for his welfare.

I feel a constant and increasing concern for him who is dearer to me than any one else on earth; and I am anxious to know what I can do that may be likely to exert a good influence on my husband's mistaken mind. If you can give me any counsel, it will be most gratefully received; for I am willing to do any thing, consistent with duty, to bring my best earthly friend to my best Beloved, the Redeemer. I shall be looking in the Christian Magazine for some ad-

vice. Coming through that medium, while it gives me the help I need, it may be useful to others who are placed in similar circumstances. Yours, &c.

The concluding sentence of the above letter contains an allusion which, there is reason to believe, is but too well founded: no doubt there are many pious females in circumstances similar to those there specified. And with a view to them, we shall take a latitude of range, and a general method of expression, which, while it shall suit the particular case in hand, may be also accommodated to others that resemble it in their prominent features.

The woman has cause for gratitude, whose lot is associated with a kind and affectionate husband. Nothing can compensate for the want of esteem and tenderness. Take these qualities away, and the brightness of domestic life is shorn of its fairest beams; clouds will darken its scenes, if they do not burst upon them in desolating storms. Yet we cannot be surprised that a pious woman should earnestly and anxiously desire, that to these kindly sentiments of nature should be added true piety, produced by the softening and sanctifying influence of the divine Spirit on the heart of her husband. Dear to her are his interests, desirable his welfare, and intimate is the union of their destiny in this world. And, although in the world to come there is no relation like that which they sustain here, yet her enlightened and affectionate heart cannot restrict its solicitude for his welfare to this life, but must contemplate him as a candidate for an endless existence, and must feel a deep anxiety to see him an heir of eternal blessedness. Where there is such a reciprocity of good feeling, the pious wife can exert a beneficial influence upon the husband with regard to his religious character.

We do not suppose that the desired benefit is to be attained by an open and incessant haranguing on the subject. It is scarcely possible, that an ungodly man, and especially an avowed unbeliever, will be well affected by such a procedure. Neither can we hope that any good would result to either party, from the wife's making the obliquity of her husband's opinions a subject of frequent remark to others. On the contrary, much evil would result from a practice so obviously inconsistent with delicacy.

The direction of the Apostle, in the seventh chapter of first Corinthians, particularly in the thirteenth and sixteenth verses, is appropriate in cases like these. A conscientious discharge of all social duties, and a cheerful patience under the ills of life, and a modest but resolute perseverance in every good way and work —to which none but a barbarian, or one who wishes his bosom friend and his offspring to be such, will object—can scarcely fail of exerting a salutary influence on a husband's heart.

We would say, then, to every pious woman who is united to an unbelieving husband—

1. Be vigilant, that no temptation of the devil, however unexpected, however alluring, lead you to any action which can be construed into indifference to religion, or a repining at the providence of God.

2. Be scrupulously careful in the performance of all your social duties as a wife, a mother, and a neighbor.

3. Be steadfast and unmoveable, but not sanctimonious in your religious duties —reading the scriptures, instructing your children, speaking in favor of religion.

4. Take favorable opportunities of dropping hints to your husband on the subject of death, of accountability to God, of the need of repentance and faith, and of God's good providence.

5. Pray without ceasing for him in secret.

By a conscientious regard to these and similar rules of conduct, no doubt much good would be done in cases like that referred to in the above letter. The winning influence of true and unostentatious piety would be felt, and *"what knowest thou, O wife, whether thou shalt save thy husband?"*

DEATH OF REV. J. L. DINWIDDIE.

Extract of a Letter to the Editor, dated Harmony, Pa. March 11.

It is my painful task to inform you of the death of Rev. John L. Dinwiddie, a licentiate of the Associate Reformed Presbytery of the Lakes. In the death of this promising young man, the church has sustained a serious loss; but our loss is his unspeakable gain. He studied divinity at our Theological Seminary at Pittsburgh: during the last session, his health became impaired, and at the October meeting of the Associate Reformed Presbytery of the Lakes, he delivered his trials, was examined, and licensed to preach the everlasting gospel of the Son of God. He then set his face toward the south, in hopes of recovering his health in the mild climate of South Carolina; but the further he travelled, he got the worse; and on the evening of the 26th of January last, he resigned his soul into the hands of Him who gave it. He had reached the district of Abbeville, South Carolina, when he was informed by his Master that hitherto he should come, and no further. His death was the desirable death of the good man: he bore his testimony to the cause which inspires that hope which never makes ashamed. Thus you see, my dear friend, that the grim messenger *death* is thinning the ranks of our faithful ministers, taking some in the very commencement of their usefulness, and others like a shock of corn in its season. The harvest still is plenteous, and the laborers are few: pray ye, therefore, the Lord of the harvest, that he may send forth laborers, duly qualified to perform the duties of faithful ministers of Jesus. We have many vacant congregations in the bounds of the Associate Reformed Synod of the West, and none to supply them. It is true, there is a goodly number at the Hall this winter; but they are no sooner licensed than they are called and settled down, and many of our vacant congregations are languishing for want of spiritual nourishment.

THE LIBRARY OF THE A. R. CHURCH.

We are not informed in what state of forwardness the proceedings, for the recovery of this library from the General Assembly, now are; but we presume the persevering commissioners are prosecuting the claim as vigorously as circum

stances will permit. The case, as we understand it, is simply this: The Associate Reformed Church, in the years 1801 and 1802, collected funds and purchased a library. It was, by the exertions of the Church, and according to the express intention of the benevolent donors, the property of the Associate Reformed Church. [See Minutes of Synod, 1802, pp. 41, 42.] It continued, together with the accessions made to it from time to time, to be the property of the church, and in its possession, until the year 1822. Then, in opposition to the express will of three-fifths of the presbyteries constituting the church, and in opposition to a majority of the respective churches, and in opposition to a large majority of the individual members, the General Synod, by a vote in which there were only six for the measure, while there were five against it and four silent, transferred the said library and other property, to the amount of about *nine thousand dollars*, to the General Assembly church. This was obviously such an assumption and abuse of power, as has been rarely equalled. And the General Assembly is calmly enjoying the fruits of this unrighteousness. The real owners of this property have applied to the General Assembly for the restoration of it, and the application has been rejected. At the last General Assembly, in 1832, Mr. McCarrell, one of the commissioners on the part of our Synod, attended—met several times with a committee of the Assembly, and furnished them with a written argument and documents in support of our claim. When this committee reported, and a member requested that, previous to the decision of the case, the commissioner should be permitted to address the house, (as most of the members had heard nothing of the merits of the case,) permission was refused. The written argument was then called for, but that was not allowed to be read. And the General Assembly decided the case, *of course, in its own favor.*

In Mr. McCarrell's speech before the General Assembly, in 1831, is the following powerful and impressive appeal:—

"If, as has been shown, the act of union, and the accompanying transfer, were unconstitutional and void, and therefore the right of the General Assembly to hold the property is disproved; if the objections to the claim of the Associate Reformed Church to her own property, have been shown to be unfounded, then, sir, it remains to be determined, whether this Assembly shall act with a magnanimity and equity worthy of its high character and standing, or whether, scorning to practice the justice and liberality which it expects from others, it shall stoop to the work of swelling its abundance with the spoils of a feeble and bereaved sister church. This question stakes the honor of the Presbyterian church, and, in no small measure, the interests of religion in our land. Its decision will show, upon a large scale, whether christian communities as well as individuals are willing to do justly, as well as love mercy, and walk humbly with God, or whether they too can feel power, and forget right."

We regret, we exceedingly regret, that, in 1832, the General Assembly did not choose the former of these alternatives, and prevent that stain upon its character, which will now become deeper and darker, the longer it withholds this property from its rightful owners. We respect and love that church. We love

it for the standards it unfurls: we love it for the number of able and pious friends of Christ who rally around them: we love it for the good it is doing. But ours is not a Cupid love—we cannot be blind to this blot upon the fair fame of our sister church. Let the matter be smoothed and varnished and glossed and turned as it may, every honest man, whether he have much acuteness or little, will stick on this point—that the General Assembly holds that property, having no equitable claim to it, and refuses to restore it to those who have such a claim.

We do hope, that the members of the Associate Reformed Church, deploring as they justly do the *necessity* of appealing to the civil tribunals for the justice which cannot be obtained from an ecclesiastical court, will promptly and liberally sustain their commissioners in the prosecution of this claim. It is an unpleasant business, from beginning to end, but it appears to be impossible to avoid it, without such a dereliction of duty, and such a sacrifice of equitable principle and of substantial interest, as no difficulty or repulsiveness should drive us to. We are weak, it is true, but if we surrender our rights, we shall soon be weaker still. And yet, we cannot but believe that a sight of our weakness encourages others, more than a sense of it discourages ourselves. Only let the case be conducted, as it has thus far been, in an honorable, christian-like, and determined manner, with the united concurrence and support of the members of the church, and we have no apprehensions for the result.

☞ TO THE FRIENDS OF THE CHRISTIAN MAGAZINE.

With much satisfaction we are enabled to state, that the circulation of the *Magazine* is much more extensive than it was last year, and that accessions are still making, from week to week, to our subscription list. But we regret to learn occasionally that there are persons, within the bounds of some of our congregations, who have had *no opportunity to subscribe.* We wish to supply all who want the work; and we earnestly request those who feel an interest in the success and usefulness of it, to give an opportunity to their neighbors to subscribe. We have within a week past received *fifteen new subscribers:* a little exertion in the different sections of the church, we have no doubt, would furnish us that number per week, until the edition which we have printed shall be exhausted. We can supply the numbers from the commencement of the second volume. To new subscribers, the work will yet be furnished at one dollar and fifty cents—a rate, of which no one can complain; and where there are five or more taken in a place, we shall endeavor to send the back numbers free of expense. Those who have kindly assisted us, will please accept our acknowledgments.

"It is no fault, but our wisdom and duty, to alter our purposes and resolutions, when there is good reason for our so doing. Constancy is a virtue, but obstinacy is not."

"Even in those afflictions wherein we are wronged by men, yet we must own that God is righteous, and finds out our iniquity."

"We cannot judge what men are by what they have been formerly; nor what they *will* do by what they *have* done."

Literary, Scientific, & Religious Intelligence.

EUROPEAN ZOOLOGY.

There are twenty thousand species of insects in Europe alone.—There have been one hundred thousand species collected from all parts of the world; but even these are probably but a small portion of this department of creation.

Baron Cuvier estimated the known fishes at six thousand. Nearly the same number of birds are known.

There are between eight and nine hundred mammiferous animals. Of these, there are ninety species in Europe, one hundred and twelve in Africa, eighty in Southern Asia and Ceylon, forty to fifty in Northern Asia, above one hundred in North America, and ninety in South America. About sixty species are aquatic; about one hundred are able to support themselves in the air, with bat-like wings; fifteen are web-footed; two hundred dwell among trees; sixty are subterranean, and more than one hundred and fifty, of the flesh-eating and gnawing tribes, wander through the forests without permanent habitations. With respect to nourishment, about three hundred and thirty eat grass or fruits, eighty eat all sorts of food, one hundred and fifty live on insects, and two hundred and forty on flesh.

There are not less than three hundred and ninety-five species of birds in Europe, and about four hundred have been thus far described in North America.

EVERY DAY A SHIP IS LOST.

From an examination of *Lloyd's Lists*, from the year 1793 to the commencement of 1829, it has appeared that the number of British vessels alone, lost during that period, amounted, on an average, to no less than one and a half daily. We learn from Moreau's tables, that the number of merchant vessels employed at one time in the navigation of England and Scotland, amounts to about 20,000, having, one with another, a burden of 120 tons. Out of 551 ships of the royal navy of England, lost to the country during the period above mentioned, only 160 were taken or destroyed by the enemy; the rest having stranded or foundered, or having been burnt by accident—a striking proof that the dangers of naval warfare, however great, may be far exceeded by the storm, the hurricane, the shoal, and all the other perils of the deep. During the last great war in Europe, 32 British ships of the line went down to the bottom in the space of twenty-two years, besides 7 fifty gun ships, 86 frigates, and a multitude of smaller vessels. The navies of the other European powers, France, Holland, Spain, and Denmark, were almost annihilated during the same period, so that the aggregate of their losses must have many times exceeded that of the kingdom of Great Britain. These numbers, we believe, very far exceed what most people would have supposed. To this immense loss of ships of war and of commerce, the imagination must be left to supply the incalculable amount of wealth swallowed up with them, and the thou-

sands of human beings, who thus found a watery grave. More strength in the building might save half of this suffering.

The following account of loss and accidents of British vessels is extracted from *Lloyd's List* of 1829:—

On foreign voyages—157 wrecked; 284 driven on shore, of which 224 are known to have been got off, and probably more; 21 foundered or sunk; 1 run down; 35 abandoned at sea, and 8 of them afterwards carried into port; 12 condemned as unseaworthy; 6 upset, one of them righted; 27 missing, one of them a packet, no doubt foundered.

Coasters and colliers—109 wrecked; 297 driven on shore, of which 121 known to have been got off, and probably many more; 67 foundered or sunk, 4 of them raised, 6 run down; 13 abandoned, 5 of them afterwards carried in; 3 upset, 2 of them righted; 16 missing, no doubt foundered. During the year 4 steam vessels were wrecked; 4 driven on shore, but got off; and 2 sunk.—*Edinb. Mag.*

WEST INDIA SLAVERY.

In the British house of commons, March 4th, Mr. Heathcote presented a petition from Dennington, in the county of Lincoln, praying for the total abolition of Negro slavery.

The marquis of Chandos asked the noble lord opposite, (lord Althorp,) whether it was the intention of government to come forward with any specific plan this session, for the abolition of colonial slavery? He (lord Chandos) and the country were entirely in the dark as to the course which the government intended to pursue on this momentous subject; and he took leave to repeat again the question he had asked before, What were the intentions of his majesty's ministers on the subject of colonial slavery?

Lord Althorp, in reply, observed, that he had stated some time ago it was the intention of his majesty's ministers to introduce a measure which, he trusted, would bring this subject to a satisfactory conclusion, but further than that he did not feel himself justified in stating.

It is generally current in the city, that the West India deputation, at the recent interview with lord Goderich, did not have any actual measures placed before them, but were required to furnish their opinions upon certain subjects relative to the slaves, which they have since sent in. The intended plan of ministers is rumored to be—1. The immediate abolition of slavery in the colonies. 2. The compensation to the slave owner, at a fixed rate per head for every slave. 3. The raising of a loan for such compensation, to be paid off in thirty years. 4. The manumitted slave to be compelled by the magistrates to work five days out of the seven, except when in crop, when they would work for six days. 5. Two days' amount of wages to be paid into the compensation fund, it being considered the remaining three or four days, as the case may be, as to in crop or not, would be sufficient for the support of the slave. It is said the West India body are anxious to learn the extent of the compensation, upon which their approval will mainly rest. We give the above with

out vouching for its correctness, merely stating that it has been mentioned in respectable circles.—*London paper.*

CHURCH OF SCOTLAND.

The established Church of Scotland, according to the last *British Magazine*, comprises sixteen synods, seventy-nine presbyteries, and about one thousand parishes. There are sixty-five chapels of ease, the ministers of which are elected by their several congregations. Upwards of forty chapels have been built by parliamentary grants in the Gaelic districts, the ministers of which are appointed by the crown. Thirty missionaries are employed in the most necessitous districts by the committee of the General Assembly for managing the royal bounty, and fourteen by the society for propagating christian knowledge. There are in communion with the church, five presbyteries in England, besides several congregations not as yet connected with any presbytery, viz., London, Newcastle-on-Tyne, Northumberland, Northwest of England, and Woolen; the Synod of Canada, containing four presbyteries, and the Dutch Presbyterian establishments, the ministers of which are appointed by the king of the Netherlands.—*Presbyterian.*

CARLISLE PRESBYTERY.

The Carlisle Presbytery commenced its session in this place, in the First Presbyterian church, on Tuesday week. The whole of the time has been principally taken up in the case of the Rev. Geo. Duffield, pastor of the Presbyterian church of this place, for alleged heresy, growing out of a work recently issued from the press, by the Rev. George Duffield, entitled "Duffield on Regeneration;" which is set forth to convey doctrines at variance with the Old and New Testament, the Confession of Faith, and the discipline of the church. Considerable excitement prevailed during the trial. The case was concluded yesterday evening; and the accused found guilty on all the various charges or specifications against him, except two or three. —*Carlisle (Pa.) Republican.*

SUMMARY.

The post-office at Harmony, Pa. has been removed to Zelienople, the adjoining village, and John Fleming, Esq. our agent there, is continued post-master.—The Rev. Edward Irving, of London, has been deposed by the presbytery of Annan, for propagating false doctrine and for fanatical proceedings.—The principal political objects that engage the British ministry and people, at present, are the suppression of disturbances in Ireland, and the total abolition of slavery in the West India colonies.—The total number of members of Temperance societies in Scotland, is 52,017; in England, 45,000; in Ireland, 20,000.—The estimated retail value of gin, alone, consumed in Great Britain, is nearly one hundred millions of dollars annually: the latest accounts give ground for the cheering hope, that this ruinous expenditure will be rapidly diminished.

THE

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Religious Communications.

For the Christian Magazine.

THE LOVE OF GOD.—[Concluded.]

Evidence of love to God.

How shall we distinguish true love from false appearances of it? Men are apt to confound things that differ substantially, because of some resemblance between them; and it is the dictate of scripture that the supreme love of God be distinguished, and that a resemblance of it should not be relied upon, instead of the reality. This is one of the most difficult and interesting subjects of investigation; and, therefore, we are in danger of making a decision, precipitate, partial, and not founded upon the proper evidence, when we inquire into our own state and characters, in regard to this primary and essential principle of genuine piety.

1. Many deceive themselves and others on this subject, by mistaking natural affections for spiritual affections. They have some sorrow for sin, some kind of belief in the truths of the gospel, attachment to religious duties, and kindly affections towards men; and by the *appearance* of faith, repentance, and love to God and man, they are deceived. We should, on this subject, be willing to examine ourselves, and to prove our own work. Let it be remembered, that a person may be amiable, intelligent, moral, zealous for religion, confident of being in a good state, sorry for his sins, attentive to religious duties, and much affected with the truths of the gospel, and yet be destitute of the love of God. Some persons are constitutionally mild, humane, generous, and meek, and therefore useful and lovely members of society; but, with all their valuable and lovely accomplishments, they lack one thing—like the young man in the gospel, (Mat. 19.18,) who was just virtuous and honest, yet had not the supreme love of God in his heart.

2. A person may know much about the doctrines of the gospel, the justice, power, and wisdom of God, the scenes of the future world—may understand all mysteries and all knowledge—may be possessed of correctness and orthodoxy, and yet lack the love of God, and be nothing.

3. Strong emotions, and ardent, may exist where the heart is not right with God. The Jews were zealous for the law, but not according to knowledge. Saul of Tarsus was exceeding mad against Christians; so are infidels of all classes. The heathen are zealous

for their rites of cruelty; the superstitious, for their formalities; enthusiasts, for their reveries; heretics, for their strong delusions; partisans of ardent temperament, for their questions of strife and vain glory; innovators are zealous for those discoveries which they claim as their own, and are willing to denounce all who refuse to yield their consciences to their assumed authority;—but all this may arise from pride, and self-confidence. A man may give his body to be burned, and yet not have charity, or love to God and man.

4. That a man *has* been dejected, but is *now* joyful, can prove nothing certainly with regard to his spiritual condition. The cause, nature, and effects of these emotions, must be carefully investigated; for there is a hope, that shall be as the spider's web—as the giving up of the ghost.

5. Sorrow for some circumstances connected with sin is often mistaken for true repentance. A man sheds a flood of tears when his heart is sad: from this it does not follow that he loves God. Cain and Judas felt bitter remorse; Ahab fasted, and was in heaviness; Felix trembled; Saul wept aloud; the Pharisees fasted often; papists, though profligate in their conduct, are in prayers and penitential exercises often. The Jews at the Red Sea, at Sinai, and in succeeding ages, manifested strong emotions. Isa. 58.2, Ezek. 33.31. A man may desire to escape misery, and obtain eternal happiness, and yet not love God. There is a great difference between that sorrow for sin which flows from fear of punishment, and that which flows from the love of God. The end of the commandment is love out of a pure heart and of a good conscience, and of faith unfeigned: but those who do not love God with the whole heart, may have some delight in contemplating him, some desires after his favor, with various hopes and fears resulting from such desires.

6. Men may be trained up in the knowledge of the scripture and form a religious taste, and admire the sublime and the beautiful, so abundant in the word of God. A heart at all susceptible of tender emotions, cannot but be in some degree affected with some of those grand combinations of majesty and love that the doctrines of the word display. Of the ungodly Jews it is said, (Isa. 58.2,) "They seek me daily, and delight to know my ways." Ezekiel's hearers with the mouth showed much love, while their hearts went after their covetousness. Ezek. 33.31. The stony-ground hearers received the word with joy, and Herod heard John gladly, and did many things.

7. Love of knowledge, admiration of what is wonderful, investigation of causes and their effects, in their complicated connexion, yield to intelligent persons a degree of pleasure which should be distinguished from the love of God, reverence of his majesty, and complacency in his attributes and works. The intellect may be employed in the ardent pursuit of scripture knowledge, while the inclinations and affections of the heart may be under the unmitigated influence of enmity against God.

8. Wicked men may, like Balaam, desire eternal happiness, though they dislike that universal holiness which is the necessary preparation for it; and they may, according to their perverted views, use some

endeavors to obtain an object so desirable. In times of trial, conscience may urge men to diligence in duty, and the threatenings of the law may produce legal terrors, and some good resolutions of future reformation. For a time these causes may lead to strictness in duty, and serious, solemn, pungent feelings, where the love of *safety*, not the love of *God*, is the leading principle. To quiet the conscience, and make what is deemed a compensation for treasures obtained by extortion or injustice, large sums may be bestowed to promote charitable or religious institutions; but a man may give all his goods to feed the poor, and yet lack *charity*—that *love* of which we speak. It is therefore evident, that natural conscience, the desire of happiness, fear of approaching judgement and retribution, tend to excite a desire of the favor of God in those who do not love him; and, though such desires are in their own nature good, yet they are defective while they flow not from hatred of sin, love of God, and faith in his truth and mercy, as revealed in Christ. A man whose heart is prejudiced against the holiness of God and the purity and extent of his law, and the great designs of the gospel, may prefer future happiness to punishment, and may, in some degree, desire heaven, and the means of obtaining it, while he is not constrained by the love of God to choose holiness, the *good old way*. The heart may be mellowed with moral sentiments, the imagination intoxicated with swelling words of vanity, the conscience may be alarmed by forms of horror, the mind may be puffed up with fictitious schemes of religion and conceit of profound knowledge, the life may be conformed to external forms of piety; and, after all, the person may possess only the form, without the power of godliness—the resemblance, not the reality, of that love that never faileth.

What, then, are the distinguishing characters and evidences of divine love? It includes, as we have already shown under the first head, the knowledge of his nature; reverence; submission; and delight in his supreme excellence; esteem of his perfections; gratitude for his benefits; desire for his favor, from a knowledge of his excellence and for conformity to his image, and the enjoyment of his blessed kingdom, and complacency in his declarative glory. If we love God with all our heart, we must love him as our chief good and highest end, from knowledge of his nature, and an unfeigned faith in his name, as manifested in his works, particularly in our redemption. We love him, because he first loved us. This love is not a transient, blind, uncertain emotion, but a habit, deeply rooted in the soul. We must be rooted and grounded in love. Those who thus love God, hunger and thirst after righteousness; desire the image of God above all things; esteem every thing in proportion as God is manifested in it; highly esteem redemption, because God, in all his perfections, is manifested in it in unspeakable glory and harmony; duly value the ordinances of God, because of his authority, presence, and blessing connected with them; love his children, because they bear his image; obey his law, because it is the manifested will of God, and because, in all its demands, it is most holy, just, and good. This is the love of God, that we keep his command-

ments; and though this is not attained perfectly by any of God's children in this life, yet it is their sincere aim. They have a respect to all his commandments, whether painful or pleasant, absolute or relative, regarding not only the letter, but the spirit, not only the matter, but the manner of the duty required.

The grand criterion, as settled by Christ, is the fruits of righteousness. Faith works by love; and the end of the commandment is love out of a pure heart. The obedience of faith flows from love, is regulated by the scripture, is voluntary, progressive, transforming, constant, animated by faith, directed for necessary uses, not to please men, or obtain acceptance and justification, but as an evidence of union to Christ, to testify our gratitude to God, to maintain communion with God, to promote the spiritual interests of men and the declarative glory of God. It follows, that if we love God, we will love his truth, ordinances, people, his image, preserve the interests of his kingdom, and the glory of his name. We will shun his enemies, and abandon every thing inconsistent with our relation to him; and will desire, ardently and constantly, to walk after the Spirit, to do those things that please God, and to abound, more and more, in all holy acts of obedience, not in our outward conduct only, but in our most secret desires. We will aim at perfection, as our heavenly Father is perfect. D. C.

Extracts and Translations.

FULFILMENT OF PROPHECY.

Tyre was the most celebrated city of Phœnicia, and the ancient emporium of the world. Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigation—the nursery of arts and science, and the city of perhaps the most industrious and active people ever known."* The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its opulence and power, and at least one hundred and twenty-five years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. Tyre on the island succeeded to the more ancient city on the continent; and—being inhabited by the same people, retaining the same name, being removed but a little space, and, perhaps, occupying in part the same ground—the fate of both is included in the prophecy. The pride and the wickedness of the Tyrians, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery, are assigned as the reasons of the judgements that were to overtake

* Volney's Travels, vol. ii. p. 210. Steph. Dic. p. 2039. Mars. Can. Ch. p. 304, &c.—Strabo.

them, or as the causes of the revelation of the destiny of their city. And the whole fate of Tyre was foretold.

Bishop Newton shows, at length, how the following prophecies were all exactly fulfilled, as well as clearly foretold, viz.: that Tyre was to be taken and destroyed by the Chaldeans, who were, at the time of the delivery of the prophecy, an inconsiderable people, and particularly by Nebuchadnezzar, king of Babylon; that the inhabitants should fly over the Mediterranean into the islands and countries adjoining, and even then should not find a quiet settlement; that the city should be restored after seventy years, and return to her gain and merchandise; that the people should in time forsake their idolatry, and become converts to the true religion and worship of God; and, finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon.

But, instead of reviewing the whole of these, a few of the most striking predictions which were accomplished after the era of the last of the Old Testament prophets, and the fulfilment of which rests on the most unexceptionable testimony, shall be selected.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame—even his army's despairing of success could not deter him from the siege. And Tyre was taken in a manner the success of which was more wonderful than the design was daring; for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre,* two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterward failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very DUST† from off her. He left not the remnant of a ruin—and the site of *ancient* Tyre is now unknown.‡ Who then taught the prophets to say of Tyre—"*They shall lay thy stones, and thy timber, and thy dust in the midst of the water—I will also* SCRAPE HER DUST *from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again?*"§

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* Magna vis saxorum ad manum erat, Tyro vetere præbente.—*Quint. Cur.* lib. iv. cap. 9.

† HUMUS aggerabatur.—Ibid. cap. 11. *Arrian. de. Ex. Al.* lib. ii. c. 21-24. *Quint. Cur.* lib. iv. c. 7-19.

‡ Volney's Travels, vol. ii. Pococke's Description of the East. b. i. c. 20.—Buckingham's Travels, p. 46.

§ Ezek. 26.4,12,21.

After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And, exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries:—"*Behold the Lord will cast her out—he will smite her power in the sea, and she shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth. Pass ye over to Tarshish—pass over to Chittim. The isles that are in the sea shall be troubled at thy departure.—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also, and the children of Judah, have ye sold. I will return the recompense upon your own head.*"

But it was also prophesied of the greatest commercial city of the world, whose merchants were princes—whose traffickers were the honorable of the earth—"*I will make thee like the top of a rock. Thou shalt be a place to spread nets upon.*"* The same prediction is repeated with an assurance of its truth:—"*I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it.*"

Tyre, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterward built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens. In the twelfth, by the Crusaders—at which period it was a great commercial city. The Mamelukes succeeded as its masters; and it has now remained for three hundred years in the possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the greatest oppression, risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce, may suffice:—

"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God hath fulfilled his word concerning Tyre."† "The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the

* Ezekiel 26.14,5.

† Maundrell's Journey from Aleppo to Jerusalem. p. 82.

boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted."* And even Volney, after quoting the description of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that "the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction. Instead of that ancient commerce, so active and so extensive, Sour, (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton; nor any merchant but a single Greek factor, in the service of the French of Saide, who scarcely makes sufficient profit to maintain his family." But though he overlooks the fulfilment of minuter prophecies, he relates facts more valuable than any opinion, and more corroborative of their truth :—"The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a *trifling fishery*. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high—but wretched huts, ready to crumble into ruins."† Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified; for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt, that they have been literally fulfilled—and therefore the *prophecies are true*. They may be overlooked, but no ingenuity can pervert them. No facts could have been more unlikely or striking—and no predictions respecting them could have been more clear.

Egypt was one of the most ancient and one of the mightiest of kingdoms, and the researches of the traveller are still directed to explore the unparalleled memorials of its power. No nation, whether of ancient or of modern times, has ever erected such great and durable monuments. While the vestiges of other ancient monarchies can hardly be found amid the mouldered ruins of their cities, those artificial mountains, visible at the distance of thirty miles, the pyramids of Egypt, without a record of their date, have withstood, unimpaired, all the ravages of time. The dynasty of Egypt takes precedence, in antiquity, of every other. No country ever produced so long a catalogue of kings. The learning of the Egyptians was proverbial. The number of their cities,‡ and the population of their country, as recorded by ancient historians, almost surpass credibility. Nature and art united in rendering it a most fertile region. It was called the granary of the world. It was divided into several kingdoms, and their power often extended over many of the surrounding countries.§ Yet the knowledge of all its greatness and glory deterred not the Jewish prophets from declaring, that Egypt would

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* Shaw's Travels, vol. ii, p. 31.
† Volney's Travels, vol. ii. p. 212.
‡ Twenty thousand—Herod. lib. ii. c. 177
§ Marshami *Can. Chron.* p. 239, 420.

become *a base kingdom, and never exalt itself any more among the nations.* And the *literal* fulfilment of every prophecy affords as clear a demonstration as can possibly be given, that each and all of them are the dictates of inspiration.

Egypt was the theme of many prophecies, which were fulfilled in ancient times: and it bears to the present day, as it has borne thro'-out many ages, every mark with which prophecy had stamped its destiny:—

"They shall be a base kingdom. It shall be the basest of kingdoms. Neither shall it exalt itself any more among the nations: for I will diminish them that they shall no more rule over the nations. The pride of her power shall come down. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. I will make the land of Egypt desolate, and the country shall be desolate of that whereof it was full. I will sell the land into the hand of the wicked. I will make the land waste and all that is therein, by the hand of strangers. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt—The sceptre of Egypt shall depart away."*

Egypt became entirely subject to the Persians about three hundred and fifty years previous to the Christian era. It was afterward subdued by the Macedonians, and was governed by the Ptolomies for the space of two hundred and ninety-four years; until, about thirty years before Christ, it became a province of the Roman empire. It continued long in subjection to the Romans—tributary first to Rome, and afterward to Constantinople. It was transferred, A. D. 641, to the dominion of the Saracens. In 1250, the Mamelukes deposed their rulers, and usurped the command of Egypt. A mode of government the most singular and surprising that ever existed on earth, was established and maintained. Each successive ruler was raised to supreme authority, from being a *stranger* and a slave. No son of the former ruler—no native of Egypt succeeded to the sovereignty; but a chief was chosen from among a new race of imported slaves. When Egypt became tributary to the Turks in 1517, the Mamelukes retained much of their power, and every pasha was an oppressor and a stranger. During all these ages, every attempt to emancipate the country, or to create a prince of the land of Egypt, has proved abortive, and has often been fatal to the aspirant. Though the facts relative to Egypt form too prominent a feature in the history of the world to admit of contradiction or doubt, yet the description of the fate of that country, and of the form of its government, shall be left to the testimony of those whose authority no infidel will question, and whom no man can accuse of adapting their descriptions to the predictions of the event. Gibbon and Volney are again our witnesses of the facts:—

"Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields succes-

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* Ezek. 30.6,7,12,13; 32.15. Zech. 10.11.

sively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power, and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves *brought from their original country.* The system of oppression is methodical. Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny."* "A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of *strangers* and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants."† These are the words of Volney and of Gibbon: and what did the ancient prophets foretel? "*I will lay the land waste and all that is therein by the hands of strangers. I the Lord have spoken it.—And there shall be no more a prince of the land of Egypt — The sceptre of Egypt shall depart away.*" The prophecy adds:—"*They shall be a base kingdom—it shall be the basest of kingdoms.*" After the lapse of two thousand and four hundred years from the date of this prophecy, a scoffer at religion, but an eye-witness of the facts, thus describes the self-same spot: "In Egypt there is no middle class, neither nobility, clergy, merchants, landholders. A universal air of misery, manifest in all the traveller meets, points out to him the rapacity of oppression and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders. Justice herself puts to death without formality."‡ Other travellers describe the most execrable vices as common, and represent the moral character of the people as corrupted to the core. As a token of the desolation of the country, mud-walled cottages are now the only habitations where the ruins of temples and palaces abound. Egypt is surrounded by the dominions of the Turks and of the Arabs; and the prophecy is literally true which marked it in the midst of desolation:—"*They shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.*" The systematic oppression, extortion, and plunder, which have so long prevailed, and the price paid for his authority and power by every Turkish pasha, have rendered the country *desolate*

* Volney's Travels, vol. i. p. 74, 103, 110, 198.
† Gibbon's History, vol. vi. p. 109, 110. Dublin ed. 1789.
‡ Volney's Travels, vol. i. p. 190, 198.

of that whereof it was full, and still show, both how *it has been wasted by the hands of strangers*, and how *it has been sold into the hand of the wicked.*

Can any words be more free from ambiguity, or could any events be more wonderful in their nature, or more unlikely or impossible to have been foreseen by man, than these prophecies concerning Egypt? The long line of its kings commenced with the first ages of the world, and, while it was yet unbroken, its final termination was revealed. The very attempt once made by infidels to show, from the recorded number of its monarchs and the duration of their reigns, that Egypt was a kingdom previous to the Mosaic era of the deluge, places the wonderful nature of these predictions respecting it in the most striking view. And the previous experience of two thousand years, during which period Egypt had never been without a prince of its own, seemed to preclude the possibility of those predicted events which the experience of the last two thousand years has amply verified. Though it had often tyrannized over Judea and the neighboring nations, the Jewish prophets foretold that its own sceptre would depart away; and that that country of kings (for the number of its contemporary as well as successive monarchs may warrant the appellation) would never have a prince of its own: and that it would be laid waste by the hands of strangers. They foretold that it should be a base kingdom—the basest of kingdoms—that it should be desolate itself, and surrounded by desolation—and that it should never exalt itself any more among the nations. They described its ignominious subjection and unparalleled baseness, notwithstanding that its past and present degeneracy bears not a more remote resemblance to the former greatness and pride of its power, than the frailty of its mud-walled fabrics now bears to the stability of its imperishable pyramids. Such prophecies, accomplished in such a manner, prove, without a comment, that they must be the revelation of the Omniscient Ruler of the universe.*—*Keith.*

SCOTLAND, ONE HUNDRED AND FIFTY YEARS AGO.

The month of May continues the bloody scene. The morning of the first day of this month was ushered in with the barbarous mur-

* Egypt has, indeed, lately risen, under its present spirited but despotic pasha, to a degree of political importance and power unknown to it for many past centuries. Yet this fact, instead of militating against the truth of prophecy, may, possibly, at no distant period, serve to illustrate another prediction, which implies that, however base and degraded it might continue to be throughout many generations, it would, notwithstanding, have strength sufficient to be looked to for aid or protection, even at the time of the restoration of the Jews to Judea, who will seek "to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt." Other prophecies respecting it await their fulfilment. Yet, whatever its present apparent strength may be, it is still but "the shadow of Egypt.—Isa. 30.2; 31.1. The whole earth shall yet rejoice; and Egypt shall not be for ever *base. The Lord shall smite Egypt; he shall smite and heal it; and they shall return to the Lord, and he shall be entreated of them, and shall heal them. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, &c.* Isa. 19.19-25.

der of John Brown, in Priestfield, in the parish of Muirkirk, a pious solid Christian, and of great use to young people. He was a carrier to his employment, and was usually nicknamed the *Christian carrier*. This morning, between five and six o'clock, having performed family worship, he went out to his work, and was surrounded by Claverhouse, with three troops of horse, and brought back to his own house. After he had distinctly answered some questions, Claverhouse said to him, "Go to your prayers, for you shall immediately die;" and, when praying, he interrupted him three times. After he had done, he said to his wife, who was present with her child in her arms, and another child of his first wife's, "Now, Isabel, the day is come of which I told you when I first proposed marriage to you." To which she replied, "Indeed, John, I can willingly part with you." "This," said he, "is all I desire; I have no more to do but die; I have been in case to meet death for many years:" and then he kissed his wife and children, and blessed them, wishing all purchased and promised blessings to be multiplied upon them. Then Claverhouse ordered six soldiers to shoot him; which being done, the wretch said to the widow—"What thinkest thou of thy husband now, woman?" She said, "I ever thought much good of him, and as much now as ever." He said, "It were but justice to lay thee beside him." She replied, "If you were permitted, I doubt not but your cruelty would go that length: but how will you answer for this morning's work?" He answered, "To man I can be answerable, and as for God, I'll take him in mine own hand." He then marched off, and left her with the corpse. She set the child on the ground, gathered his scattered brains, tied up his head, covered his body with her plaid, and sat down and wept over him. He was buried at the end of his own house. Claverhouse is said to have frequently acknowledged, that John Brown's prayer made such impressions on his spirit, that he could never get them altogether worn off when he gave himself liberty to think.

It was the eleventh day of May, that Margaret Maclauchlan and Margaret Wilson, were cruelly executed at Wigtoun. The Rev. Mr. Rowan, minister at Penningham, where Margaret Wilson lived, was at pains to have the circumstances of this affair well vouched by credible witnesses, from whose attestations my author gives this narrative.

Gilbert Wilson, Margaret's father, was Episcopalian, and nothing was objected against the regularity of her mother; but their children would by no means conform, and were therefore obliged to flee to the hills, bogs, and caves, to avoid the fury of the persecutors, though they were scarcely of age to be obnoxious to the laws then in force. Meanwhi their parents were charged at their highest peril, not to harbor or supply them, not to speak to them, or so much as see them, without informing against them; and their father was fined for their alleged irregularities, and otherwise harassed by the quartering of soldiers, and, by the oppressions he endured, was reduced from a considerable affluence, being once worth five thousand merks, to extreme poverty.

His son Thomas, a youth of sixteen years of age, was forced to the mountains the preceding February, and continued a wanderer till the revolution; after which, he served in Flanders, under king William, and, by his industry, procured as much as enabled him to live in the same place where his father had done before him.

His two sisters, Margaret and Agnes, were obliged, in the beginning of this year, to wander through Carrick, Galloway, and Nithsdale; but when there was some abatement of the severities, upon the late king's death, they ventured to Wigtoun to see some of their suffering acquaintances, particularly Margaret Maclauchlan, and were betrayed by one Patrick Stuart, who, under color of friendship, invited them to drink with him, and, upon their modestly refusing to drink the king's health, went and informed against them, and brought a party and apprehended them. As if they had been the greatest malefactors, they were put into the thieves' hole, and, after some time, were removed to the same prison where the said Margaret Maclauchlan was confined.

Margaret Maclauchlan was a widow, and about sixty-three years of age, a woman of more than ordinary piety, prudence, and discretion, and nothing could ever be laid to her charge but non-conformity, and refusing the wicked oaths then imposed. She was apprehended on the Lord's day, when performing family worship, and shut up in prison, where she met with cruel treatment. At last she, together with Margaret and Agnes Wilson, were, about the end of April, brought to their trial before the laird of Lagg, colonel David Graham, sheriff, major Windram, captain Strachan, and provost Cultrain, and were indicted for rebellion, Bothwell-bridge, Ayrsmoss, and being present at twenty field-conventicles, though it was impossible any of them could have been accessary to these risings: but the true cause was their refusing the abjuration-oath: and it was very odd that it should be offered to Agnes Wilson, who was then scarce thirteen years of age—but persecutors stick at nothing. They were brought in guilty, and condemned, by those monstrous judges, to be tied to two stakes within the flood-mark of the water of Blednoch, near Wigtoun, and there to be drowned. They received their sentence with much composure, and surprising cheerfulness in their countenances, accounting it their honor to suffer for Christ and his truths. Agnes, the young girl, got off, upon her father's giving a bond of one hundred pounds sterling; but the other two suffered according to their sentence.

On the last of April, the council had this affair under their consideration, and suspended the execution to an uncertain time, and recommended to the secretaries to procure their remission. The day to which they were reprieved, is blank in the registers; but we may very safely suppose it would be for a longer day than the 11th of May, there being scarce time, between the 30th of April and that day, to get a return from the secretaries; but, notwithstanding this, the barbarous sentence was executed. Windram guarded them to the place of execution, attended by a vast number of spectators to behold such an unusual sight. The old woman's stake was fixed

a good way beyond the other, and so she was first despatched, the more to terrify the other into a compliance with such oaths and conditions as they required; but in vain—for she adhered to her principles with unshaken steadfastness. When the water was overflowing her fellow-martyr, the persecutors asked her what she thought of that sight. She answered, "What do I see but Christ and his members wrestling there. Think you that we are the sufferers? No: it is Christ in us; for *he sends none a warfare on their own charges.*" When Margaret Wilson was at the stake, she sung Psalm 25, from verse seven; read the eighth chapter of the Romans, and then prayed. While at prayer, the water covered her; but, before she was quite dead, they pulled her out, and, when able to speak, she was asked, by Windram's orders, if she would pray for the king. She answered, she wished the salvation of all men, and the damnation of none. One deeply affected said—"Dear Margaret, say, God save the king; say, God save the king." She answered, with the greatest steadiness and composure, "God save him if he will; for it is his salvation I desire." Upon which, some accounts say that Lagg cried, "—— ——, we do not want such prayers; tender the oaths to her." It is certain what she said did not satisfy; for Windram charged her instantly to take the abjuration, otherwise to return to the water. She most deliberately refused, and said—"I will not; I am one of Christ's children; let me go:" and immediately was thrust into the water, where she finished her course with joy, and died a virgin-martyr, aged eighteen years. Upon the whole, the reader must see that these two suffered entirely on account of their refusing the abjuration. Reflections are needless.

On the eleventh of May, a young man, Andrew Hislop, in the parish of Hutton, was barbarously murdered. One of the wanderers happened to die at his mother's house, and was buried in the night-time in the adjacent fields; but the grave being discovered, Sir James Johnstoun, of Wester-raw, came with a party, and barbarously dug up the body; and, finding that the corpse came out of widow Hislop's house, they pillaged and pulled the house down, and drove her and her children to the fields. Claverhouse seized this Andrew on the 10th of May, and brought him to Wester-raw, who, to signalize his loyalty, would have him despatched in the fields, and accordingly passed sentence of death upon him. Claverhouse was backward at this time, and urged for a delay; perhaps the impressions of J. Brown's murder were not yet worn off, but Wester-raw pressed it, till Claverhouse at last yielded, saying, "The blood of this poor man be upon you, Wester-raw; I am free of it." Then he commanded a Highland captain, who was there, to order the execution; but he, drawing his Highlanders to a convenient distance, swore, that her nain sell would fight Claverhouse and all his dragoons first. Whereupon he ordered three of his own men to do it. When they were ready to fire, they bid Andrew draw his cap or bonnet over his face. Being of an undaunted courage, he refused, and told them he could look his death-bringers in the face without fear; for he had done nothing of which he was ashamed; and, holding up his Bible,

charged them to answer for what they had done, and were to do, at the great day, when they were to be judged by that book. He was buried where he was shot, in Craighaugh, in Eskdale-muir. This Wester-raw was once a covenanter, and an opposer of the test, which he at last embraced, and became a bloody persecutor, and died, about the revolution, in great torture of body, and horror of conscience.

BAXTER'S INDUSTRY.

Every one must be struck with the magnitude of Baxter's labors as a writer. The age in which he lived, was an age of voluminous authorship, and Baxter was beyond comparison the most voluminous of all his contemporaries. Those who have been acquainted only with what are called his practical or spiritual writings, form no correct estimate of the extent of his works. These form twenty-two volumes octavo, in the present edition; and yet they are but a small portion of what he wrote. The number of his books has been variously estimated; as some of the volumes which he published contain distinct treatises, they have sometimes been counted as one, and sometimes reckoned four or five. The best method of forming a correct opinion of Baxter's labors from the press, is by comparing them with some of his brethren, who wrote a great deal. The works of Bishop Hall, amount to ten volumes octavo; Lightfoot's extend to thirteen; Jeremy Taylor's, to fifteen; Dr. Goodwin's, would make about twenty; Dr. Owen's, extend to twenty-eight; Richard Baxter's, if printed in a uniform edition, could not be comprised in less than sixty volumes, making more than from thirty to forty thousand closely printed octavo pages!

On this mass of writing he was employed from the year 1649, when his first work appeared, till near the time of his death, in 1691, a period of forty-four years. Had he been chiefly engaged in writing, this space was amply sufficient to have enabled him to produce all his works with ease. But it must be recollected, that writing was but a small portion of his occupation. His labors as a minister, and his engagements in the public business of his times, formed his chief employment for many years, so that he speaks of writing but as a kind of recreation from more severe duties. Nor is this all; his state of health must be taken into consideration, in every estimate of his work. A man more diseased, or who had more to contend with in the frame of his body, probably never existed in the same circumstances. He was a constant martyr to sickness and pain, so that how he found it practicable to write with the composure which he generally did, is one of the greatest mysteries in his history.—The energy of his mind was superior to any discouragement; for though it often felt the burden and clog of the flesh, it never gave way to its desire of ease, or succumbed under the pressure of its infirmities. He furnishes an illustrious instance of what may be done by principle, energy, and perseverance, in the most untoward and discouraging circumstances.—*Orme.*

ROBERT HALL.

It was interesting and amusing to observe how Mr. Hall's exquisite sensibility to literary beauty, intermingled with, and qualified the operation of his principles and learning, both as a Christian and Dissenter. Of this I recollect various instances; but shall give only one. While conversing respecting archbishop Magee, his talents, sentiments, conduct, &c., I quoted, as a proof of his high-church principles, a remark from a charge then newly published; it was to this effect: That the Roman Catholics have a church without a religion; the Dissenters have a religion without a church; but the Establishment has both a church and a religion. Mr. Hall had not heard the remark before, and was exceedingly struck with it. "That, sir," he exclaimed, smiling, "is a beautiful saying. I have not heard so fine an observation for a long time. It is admirable, sir." You admire it, I presume, for its point, not for its truth. *H.* "I admire it, sir, for its plausibility and cleverness. It is false, and yet it seems to contain a mass of truth. It is an excellent stone for a churchman to pelt with."

Mr. Hall repeatedly referred to Dr. ——, (query, Chalmers?) and always in high admiration of his general character. The following are some remarks, respecting that extraordinary individual. "Pray, sir, did you ever know any man who had that singular faculty of repetition possessed by Dr. ——? Why, sir, he often reiterates the same thing ten or twelve times in the course of a few pages. Even Burke, himself, had not so much of that peculiarity. His mind resembles that optical instrument lately invented: what do you call it? *B.* "You mean, I presume, the kaleidoscope."— *H.* "Yes, sir, it is just as if thrown into a kaleidoscope. Every turn presents the object in a new and beautiful form; but the object presented is still the same. Have you not been struck, sir, with the degree in which Dr. —— possesses this faculty?" "Do you not think, sir," I replied, "that he has either far too much of this faculty, or that he indulges it to a faulty excess?" *H.* "Yes, sir, certainly: his mind seems to move on hinges, not on wheels. There is incessant motion, but no progress. When he was at Leicester, he preached a most admirable sermon, on the necessity of immediate repentance; but there were only two ideas in it, and on these his mind revolved as on a pivot."

On being asked if he had read the Life of bishop Watson, then (in 1818) recently published, he replied that he had, and regretted it, as it had lowered his estimate of the bishop's character. Being asked why, he expressed his reluctance to enlarge upon the subject; but added, "Poor man, I pity him! He married public virtue in his early days, but seemed for ever afterwards to be quarrelling with his wife."

He did not like Dr. Gill, as an author. When Mr. Christmas Evans was in Bristol, he was talking to Mr. Hall about the Welch language, which he said was very copious and expressive. "How I wish, Mr. Hall, that Dr. Gill's works had been written in Welsh." "I wish they had, sir; I wish they had, with all my heart, for then I should never have read them. They are a continent of mud, sir.

John Wesley having been mentioned, he said, "The most extraordinary thing about him was, that while he set all in motion, he was himself perfectly calm and phlegmatic: he was the quiescence of turbulence."

He spoke of Whitfield as presenting a contrast in the mediocrity of his writings, to the wonderful power of his preaching: of the latter there could be no doubt, however; but it was of a kind not to be represented in writing; "it was impossible to paint eloquence."

Miscellaneous.

ON DOCTRINAL TEACHING.

Every department of science has had its votaries, who have pursued its subjects of investigation with a zeal intimidated by no difficulties, and a diligence discouraged by no fatigues. Some are animated by ambition for renown, some by the desire of qualifying themselves for usefulness, some by the mere love of knowledge. The votaries of science have always been a few out of each passing generation, while the great majority, including many persons of mental and moral excellence, have been content with a moderate degree of such kind of knowledge as was available for practical purposes in the intercourse and avocations of life. It is not surprising, nor is it seriously to be deplored, that there is not a universal thirst for human science, or a system of instruction, in its various departments, accessible by all classes of men.

But the case is different with regard to religious knowledge: here all have an interest to be thoroughly instructed; here, all correct knowledge is practical; here, wisdom is better than rubies; and the necessity for patient and persevering instruction is not the less, but the more imperative, because of the indifference and indocility of mankind on this subject. All require to be familiar with the momentous truths which God has graciously revealed in the Bible, and hence these truths should be presented, by competent teachers, in all their aspects and bearings: they should be illustrated, individually and in their connexions, and be reiterated, line upon line, and precept upon precept. This position we wish to maintain in the present article.

We are well aware, that many persons harbor objections against doctrinal teaching from the pulpit, *i. e.*, against *doctrinal preaching*. They think it unprofitable —in some cases positively repulsive—seldom likely to be the means of convincing and converting sinners—and as little calculated to cherish the christian graces, or to promote the growth of *heart religion*. Most frequently, those who make statements like these in opposition to doctrinal teaching, evince nothing so clearly as their own great need of it, and their ignorance of the nature of true religion. In some cases, the objection is, no doubt, well meant, and, according to the ideas which the objectors entertain of doctrinal preaching, well founded. But they

mistake its character. It is not, as they seem to suppose, either a cold and phlegmatic exhibition of impracticable religious theories, or a fiery and ill-tempered assault upon adverse opinions. If this were the just idea of doctrinal preaching, we should by no means advocate it, but rather side with those in opposition to it, whose objections we now regard as unfounded and injurious to the best interests of intelligent and accountable beings. There is as much difference between correct doctrinal preaching and this practice, against which the objections specified are just, as there is between the kindly and appropriate instructions of a father and the vituperations of a common brawler, or between a pacific act of diplomacy and a formal declaration of war. We readily admit, that the frigid essayist and the boisterous polemic often injure the cause which they espouse; but this furnishes no ground of legitimate objection against the fair, affectionate, and intelligent exhibition of divine truth, which we conceive to be the object of doctrinal teaching.

That it is the *duty* of ministers to teach the doctrines of religion, and, consequently, the duty of people to learn them, appears sufficiently evident from the following considerations, which show also some of the benefits resulting from the practice:—

1. *The doctrines of religion were revealed and written for the spiritual good of men.* They unfold to us all that we can or need know of God, the object of worship, and of his will with regard to us, and of the method of reconciliation with him. The light of nature discovers no way of obtaining eternal life: it gives no intimation of an atoning sacrifice for our sins; or of a Holy Spirit to renew and sanctify our souls. On these and other associated subjects, on which we imperatively require instruction, the Bible contains a full and satisfactory revelation of the divine mind. But the benefits of this revelation cannot be appreciated or experienced unless the subjects of it be in some way brought into contact with the mind and conscience. Doctrinal teaching is one very direct and efficient method of exhibiting divine truths to the mind, and of enforcing them upon the conscience. The Bible is a rich treasury of knowledge, intended for the good of men; and doctrinal teaching apportions it out to those who seek for true wisdom, as for hid treasures. It leads the inquiring mind, by a course of religious investigations, to the attainment of a correct knowledge of what the Lord of Hosts hath spoken in doctrines, precepts, promises, and threatenings.

2. *There is an intimate connexion between doctrine and duty—a correct knowledge and a holy life.* All the doctrines of the Bible are directly or indirectly practical. That which God addresses to the understanding and the heart, is susceptible of a sanctifying influence on the life. "Sanctify them through thy truth," is the prayer which our blessed Intercessor addressed to our heavenly Father in our behalf. Naked exhortation, is a very unprofitable exercise—a sheer waste of words. The apostle Paul, under the guidance of inspiration, usually lays first a good foundation of *doctrine*, and upon that raises the fabric of his dignified and holy exhortations. And indeed there are no appeals to the conscience so powerful, no invocations so awakening, no counsels so impressive, no offers so attractive, as those which are sounded forth in the evangelical doctrines of God's word. What incentive to the love of God so powerful as the infinite excellency of His nature

which is inscribed on every page of the inspired volume? What so calculated to humble the pride of man, as the doctrine of God's transcendant majesty? What so likely to excite an abhorrence of that which is evil, and a love of that which is good, as the scripture delineations of the heinousness of sin, and of the beauty of holiness? What so powerful a restraint upon a licentious disposition, as the scripture doctrines of the retributive justice of God, of the future judgement, and of the punishment of the ungodly? What fountain of hope and joy so rich, what theme of holy praise so glorious, as the doctrine of salvation through the crucified Redeemer?

3. *Doctrinal teaching prevents the introduction and propagation of error in the church.* Of all the evils attached to what is good, and of all the deformities in what is otherwise comely, the greatest is error of opinion in matters of religion: it is an evil exceedingly diversified in its character, extending from the smallest aberrations from the truth, to those more glaring errors which the scriptures denominate "damnable heresies." The seeds of error most readily take root, and grow most luxuriantly, in grounds before unoccupied. Where ignorance prevails among a people, the noxious sentiments of superstition and heresy are sure to spread. And the best, and only infallible method of preventing the successful propagation of false doctrine is to inculcate that which is true: thus the minds of men will be furnished with arguments for their defence. The apostle Paul, who wrote more than any other sacred penman of what are, strictly speaking, the doctrines of Christianity, evinces a peculiar solicitude for their propagation and perpetuity: and his repeated admonitions, addressed to churches and to individuals, evince his persuasion that ignorance, induced by the neglect of doctrinal teaching, threatened, more than any thing else, to cast the truth into oblivion, and to favor the introduction of pernicious opinions. To Timothy he writes—"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying." 1 Tim. 1.4. He enjoins it on him to withdraw himself from the ignorant and presumptuous errorists, who dote about questions and strife of words; to avoid profane and vain babblings and oppositions of science, falsely so called, and to maintain and teach the true doctrines, which, by divine authority, had been committed to him. He also informs him, that "profane and vain babblings—— will increase unto more ungodliness," and that "their word will eat as doth a canker." 2 Tim. 2.16,17.

The past history of the church gives strong and melancholy confirmation of what we affirm of the pernicious consequences of ignorance; and it gives cheering testimony to the efficiency of doctrinal teaching in preventing the circulation of error. The pages where Romish degeneracy is recorded, furnish an example of the former; and the church of Scotland, conspicuous for her stability and general soundness in the faith, while her persecutors have fluctuated to the verge of ruin, is a fair and honorable example of the latter.

4. We have not time or space to prosecute this subject much farther, but we cannot forbear to notice one reason for doctrinal teaching, which must be imperative in the estimation of those who venerate the authority of a divine command. It is this—*doctrinal teaching is enjoined in the holy scriptures.* The ministers of

Christ are particularly denominated *teachers*: they are declared unqualified to hold the office of pastors, unless they are "apt to teach:" they are required to teach all nations, and enjoined to teach those doctrines, and those alone, which are contained in the oracles of God; and a tremendous curse is denounced upon any one who shall transgress this injunction. The apostle Paul wrote to Timothy, who was a young preacher of the gospel, in the following strain, which shows the obligation resting upon him and upon all ministers of the same faith:—"If thou put the brethren in remembrance of these things, (meaning certain doctrines,) thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of sound doctrine, whereunto thou hast attained." 1 Tim. 4.6. Again, in his Epistle to the Ephesians, he affirms the appointment of certain officers in the church, by Christ, its King and Head, and declares the purpose of their appointment:—"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4.11–14.

Of the mode of doctrinal teaching, it is necessary to say but little. The mode adopted in our churches generally, consists of a judicious union of catechetical with pulpit instructions, and both, which are assigned to the pastor's care, followed up by the familiar and affectionate instructions of the family circle. In this mode, which God has signally marked with his approbation and blessing, we wish for no material change: we only wish for increased diligence in the use of it. We fear that neither ministers nor parents are as regular and unwearied in these labors of love as they formerly were. The Sabbath school, instead of being a sufficient cause or a necessary occasion why pastors or parents should intermit the religious instruction of their people and families, should rather, by the help which it affords, be an encouragement to increased diligence. And no adequate cause can be assigned why patient, persevering instruction should not be given by those whom God has qualified and placed in proper stations for exerting a salutary influence on their fellow-men.

Erroneous principles and licentious practices are pervading the land, and the demand is therefore urgent for faithful and able instruction on the doctrines of revelation. A learned, active, and pious ministry, is indispensable to the preservation of the churches from that gradual, but interminable degeneracy, of which the apostle speaks, when he says, "evil men and seducers shall wax worse and worse." Churches are already affected with the wide-spread contagion of error, ignorance and fanaticism, and darkness broods over the prospects of Zion; and if the light of the pure gospel is to be speedily restored, it must be by a speedy return to the practice of plain, affectionate, scriptural instruction: To those, then, of whatever name and of whatever station in life, who know and love the truth, we would address the ancient invocation, "ARISE, SHINE."

To the Editor of the Christian Magazine.

I should be glad to know what you think of the practice of gazing about in church, during the time of service. I have been in churches where the occurrence of any noise, even the dropping of a Bible, or the opening of a pew-door, seemed to be a matter of sufficient interest to attract the eyes of one-fourth part of the congregation to the spot whence it proceeded. An individual entering the house, must be *eyed* from the time he passes the threshold, until he gets fairly seated in his pew. In short, almost any thing is sufficient to draw the attention of some people from the exercises of religion that are going on at the time, whether it be preaching, prayer, or praise. And it is painful to observe that religious persons sometimes give way to this frivolous curiosity, and suffer matters of not the smallest importance, to call away their minds from the subject about which they are professedly engaged. Perhaps I am wrong in my estimate of this practice, but I certainly do regard it as utterly indecorous, and very injurious. M.

No: M. is perfectly correct in his estimate. The practice referred to is a very common and a very bad one. It certainly interrupts the attention of the hearer, and does not a little to distress the speaker. It is wholly unnecessary to subject every person, entering the place of worship, to an inspection as close as would be thought necessary, if we were expecting spies and enemies among us. It is, doubtless, impolite to turn our faces and our attention from the speaker who is addressing us. And it is inconsistent with the sanctity of the place, and with the solemnity of the exercises, to indulge a childish curiosity to see every person that enters the house, and to look at every one that stirs after he has entered.—Were the mind and heart as much engrossed as they should be with the momentous matters of eternity, and were the awful responsibility, resting on every hearer of the gospel, duly felt, there would be none of this practice witnessed in our worshipping assemblies. A few efforts, and a vigorous restraint for a short time, would cure any one of the fault referred to. And the benefits of such cure he would have cause to be thankful for through all his life.

To the Editor of the Christian Magazine.

I am one of those calculating geniuses, who are ever making numerical estimates, and arranging persons and things according to various principles of classification. It occurred to me, the other day, to prepare and furnish for your Magazine, some conjectural statistics of the population of the village where I live, with regard to their attendance, and reasons for attendance at church on Sabbath days. The population of the said village is about three thousand; of whom, although we rather excel surrounding villages in this respect, only about twelve hundred are regular attendants at church. Of this minority, I calculate that about five hundred go chiefly because they are accustomed to do so, and have no other convenient and respectable way of spending the time. Of the remaining seven hundred,

two hundred go to see others, and to show themselves and their dress. This calculation is made from their commonly entering the house late; sailing majestically and modestly down the aisle; fixing themselves with great precision in their seats; frequently primming and turning, the better to see and be seen; and especially from the facility with which they "pair off," at the doors, when the service is over, particularly in the evening. About one hundred, being chiefly new comers to the place and young persons just beginning in business, after "laying to," till they see which way the tide sets, go to church in the most approved way, to secure patronage and respectability. I scarcely dare mention my calculation as to the number who go to church to hear the music and singing: I will only say, that it varies very much, according to the quality of the performance, and of the performers. Not a few go to church to enjoy a literary repast, and to regale their minds with the fine things that may be finely set before them: this is known by their covert nods and semi-smiles, when any such things are spoken; as much as to say, "it is not every one that appreciates that effusion, but I do:" and it is further known by their drowsy looks and unequivocal nods, when the preacher reasons with them as sinners, of the weighty matters of the law, of righteousness, and of judgment.

I have left but a small remainder of my twelve hundred, to number the sincere, intelligent and devout worshippers: Well, I believe the number is small, who love the truth of God, clothed in what style it may be, and who look beyond the external forms to the substance of true worship, and to whom the tabernacles of the Lord are amiable, because of his presence in his ordinances there administered. And these few are perhaps equally distributed among the different assemblies of worshippers, so that wherever Christ's name is named, it excites responsive affections in some hearts, although the majority of those who hear may not regard it. I would that the number of those who hear the gospel in this christian community were multiplied three-fold, and those who hear as responsible and immortal creatures, were multiplied thirty-fold. M.

To the Editor of the Christian Magazine.

Will you please insert the following beautiful lines of MONTGOMERY, and oblige yours, &c. C.

THE THREE SACRED MOUNTAINS.

When on SINAI's top I see
God descend in majesty,
To proclaim his holy law,
All my spirit sinks with awe.
When in ecstacy sublime,
TABOR's glorious height I climb;
In the too-transporting light,
Darkness rushes o'er my sight.

When on CALVARY I rest,
God, in flesh made manifest,
Shines in my Redeemer's face,
Full of beauty, truth, and grace:
Here I would for ever stay,
Weep and gaze my soul away.
Thou art heaven and earth to me,
Lovely, mournful CALVARY!

OBITUARY DEPARTMENT.

It has occurred to us that, since our Magazine is circulated through all parts of the church, it would be gratifying and useful to occupy a small portion of each number with notices of the decease of members, as they are successively removed from the world. There is, and we take pleasure in perceiving it, an unusual sympathy and affection subsisting between the different congregations of our department of Zion, and consequently there is a disposition to participate in each other's afflictions, as well as consolations—to "weep with them that weep, and to rejoice with them that do rejoice." It accords with sentiments which nature prompts and religion does not prohibit, to take some notice of the departure of our brethren and sisters in the Lord, and to record some memorial of their worth. And at the same time it tends to impress the mind of the survivors with a sense of their frailty, and to stimulate them in the life of faith and devotion, that their death may be that of the righteous, and that their last end may be like his.

It is not proposed to publish a memoir of every individual. Most individuals run through the period of their life without meeting many incidents, the narration of which will be of general interest. But the plan proposed for this department, is, to insert notices of the decease of all, as God in his holy providence calls them from their labors to his everlasting rest and glory, and to add occasionally such brief remarks as may be generally interesting and useful.

Ministers will confer a favor, by giving us the necessary information to carry this plan into execution. Upon them we wholly depend; and they will, we think, at once gratify and benefit our readers, by furnishing the requisite matter for this portion of the Magazine.

Literary, Scientific, & Religious Intelligence.

AMERICAN BIBLE SOCIETY.

The managers of the American Bible society met at 4 o'clock on Wednesday afternoon, May 8th, to receive the delegates from various parts of the Union. The president of the society, the hon. John Cotton Smith, of Connecticut, presided. A portion of the holy scriptures was read by the Rev. Mr. Judah, after which the delegates gave a brief statement of the Bible cause in those parts of our country which they represented.

New Auxiliaries.—Since the last meeting 14 new auxiliaries have been added, making the whole number 802.

Receipts and expenditures.—These amount to $84,935 48; of which sum, $37,464 37 were in payment for books; $4190 57 from legacies; $8,572 53 as donations towards the general supply; $1327 60 towards the foreign distributions, and $20,070 96 ordinary donations: the remainder from other sources. The expendi-

tures during the year are $86,362 76, being $1427 28 more than the amount received.

Printing.—Little has been done in this department, as the depository had a good supply of common Bibles, and the managers aimed to curtail every expense possible for the purpose of paying off the debt.

Bibles and Testaments issued.—English bibles, 35,459; English testaments, 52,543; French bibles, 260; French testaments, 218; Spanish bibles, 468; Spanish testaments, 637; German bibles, 676; German testaments, 293; Welch bibles, 78; Welch testaments, 432; Dutch bibles, 33; Dutch testaments, 46; a few others in Irish, Gaelic, and Indian; making in all during the past year 91,-168, and an aggregate, since the formation of the society, of 1,533,-688 copies.

New Reference Bibles.—It was mentioned in the last report, that the managers were about to prepare plates for a new quarto, royal octavo, and duodecimo Bible. Those for the two former are now completed; the others will soon be ready, and copies from them will be prepared as early as possible—probably by September next.

Modern Greek New Testament.—Plates for this testament are cast, and are in the hands of a modern Greek scholar for correction.—Books from them will soon be prepared and despatched to Greece.

Distribution among soldiers.—Among the interesting demands for the scriptures the past year, have been those from different sections of the United States army.

The directors of the Bible society at West Point, have undertaken to ascertain definitely the biblical wants of all our military posts, with the intention of having every soldier supplied. Permission has been kindly granted by the War department, to put Bibles in the bundles of clothing destined for the different posts.

The soldiers who left the stations on Governor's and Bedlow's Islands, in the harbor of New-York, last summer, for the service on the north-western frontier, were visited the day previous to their departure, and all who were destitute were furnished with a Bible or a Testament. As many of these poor men returned no more, the board have learned with no ordinary degree of pleasure, that they carried with them in their knapsacks, even to the graves which the pestilence had prepared for them in the west, the Word of God, and that many of these victims of the cholera died rejoicing in the hopes of the gospel.

After the reading the report, the following resolutions were offered:

Resolved, That the report, an abstract of which has now been read, be published and circulated under the direction of the managers.

Resolved, That no duty we owe to others, is so plain and so important as that of supplying them with the Bible, and that our obligations to perform this duty are proportioned to its plainness and importance.

Resolved, That the society view with much satisfaction the undertaking recently commenced by auxiliaries in Maryland, Ohio,

and New-York, to *re-supply* with the Bible the destitute families within their respective limits, and that it is highly desirable that this work should be widely extended and performed in a thorough and systematic manner.

Resolved, That the society regard it as an evident and most important duty, and will endeavor, as far as possible, with the blessing of divine Providence, and by the aid of its auxiliaries and patrons, to continue and enlarge its foreign operations, and with a view especially to supply the inhabitants around the Mediterranean, as well as those unevangelized communities in which missions from the different religious denominations of this country are established.

Resolved, That in view of the responsibility resting upon Christians for the universal diffusion of the sacred Scriptures throughout the world, and the constantly opening prospects which divine Providence is affording for the prosecution and accomplishment of this great work, it is highly desirable that all the existing national Bible societies should, without delay, confer together on the best means of more rapidly advancing the great cause committed to their charge.

Resolved, That the board of managers of this society be authorized and requested to enter forthwith upon a special correspondence with the British and Foreign Bible society, the Protestant Bible society of Paris, and such other Bible societies as they may think proper, on this interesting subject.

Resolved, That in said correspondence, particular reference be had to the expediency of adopting a suggestion made to this society by auxiliaries and individual members, whose opinions are entitled to great consideration and respect, of resolving, in reliance upon the blessing of God, to attempt the supply of the Bible, within a *definite period*, to all the inhabitants of the earth accessible to Bible agents, and who may be willing to receive, and able to read, that sacred book.

Resolved, That should the board of managers deem it expedient, and it can be done without expense to the society, they be authorized to appoint such a delegation as they may think advisable, to visit the British and Foreign Bible society, to present the subject to those institutions, attend their next anniversary meetings, and perform such other duties in aid of the great cause, as may be assigned them by said board.

Resolved, That it be referred to the board of managers to publish, if they deem it advisable, and circulate in any form or manner which to them shall seem best, the resolutions passed on this subject by the Bible society of Virginia, the letters from several distinguished individuals which they have had before them, or extracts from them, and such other documents as they may think will be useful in preparing the public mind for a far more vigorous and persevering prosecution of the work of foreign distribution than has heretofore obtained.

AMERICAN TRACT SOCIETY.

The eighth anniversary of this important institution was celebrated on Tuesday morning, May 7th, in the Chatham-street chapel,

New-York. The house was crowded, and at ten o'clock the president, S. V. S. Wilder, Esq. took the chair, supported by the hon. Stephen Van Rensselaer, and the Rev. Dr. Milnor.

The president addressed the meeting in a pertinent and forcible manner, after which the annual report was read by the secretary. From it we have made the following abstract:—

Among the objects which now claim the attention of the society, are—

1. Furnishing the community with the most useful publications.
2. Supplying the whole population, so far as access is given, with tracts, accompanied by christian effort and prayer; and, as a means of securing this object,
3. Establishing local agencies throughout the country.
4. Meeting the claims of foreign and pagan lands.

The death of Mr. Thomas Stokes, a member of the committee, is noticed; and also of Messrs. S. S. Waldo and William Younge, agents, and Rev. Joseph W. Barr, who acted as agent for some weeks immediately after the last anniversary.

New Publications.—11 Tracts in English; 2 in Portuguese; 8 in German; 6 Children's Tracts; 1 handbill; Life of Brainerd, 360 pages; Edwards on the Affections, 276; Life of S. Kilpin, 156; Evidence of Prophecy, from Keith, 144; Cotton Mather's Essays to do good, 108; Beecher's Sermons on Intemperance, 108; Heavenly Manna, 128—being 35 new publications; making the whole number of the society's publications 648.

Of the Christian Almanac, sixteen editions were published for 1833, and 75,000 copies printed by the society. The work is to be enlarged to forty-eight pages, without covers, or any increase of price.

Of the Tract Magazine, 5250 are published monthly.

The committee express the highest sense of the importance of obtaining *new tracts*, especially those of a narrative character, and such as, in the simplicity and perspicuity of their style, and their clear exhibitions of truth, are adapted to interest and benefit the great mass of readers.

The circulation of the society's *occasional volumes*, of the character of those above named, is also considered as promising great usefulness. The report contains an excellent letter on the subject from the Rev. Dr. Alexander, of Princeton.

Amount of Publications printed and circulated.—Printed during the year, 2,808,076 publications, 39,700,808 pages; circulated during the year, 3,543,087 publications, 48,400,707 pages; printed since the formation of the society, 32,804,563 publications, 503,371,790 pages; circulated since the formation of the society, 28,954,173 publications, 433,238,327 pages; remaining in the depository, 3,850,390 publications, 70,133,463 pages.

Of the Appeal on Cholera, 166,000 were printed and most of them circulated within eight weeks. Of the tract "I am an Infidel," 119,000 have been circulated during the year.

Gratuitous distributions.—Foreign, 688,969 pages; army and

navy, 147,660; distributed by agents, 552,677; granted to individuals, 809,965; to auxiliaries, 3,432,690; on lakes and canals and to benevolent institutions, 371,290—total 5,003,245 pages.

Receipts and expenditures during the year, $62,443 50.

AMERICAN SEAMEN'S FRIEND SOCIETY.

[Abstract of the Annual Report.]

1. *Sea-ports of the United States.*—The number of seamen belonging to the sea-ports of the U. States, is supposed to be nearly 100,000. In *Portland* there has been a great advance during the past year in the number and influence of Temperance boarding-houses. The "Seamen's Mansion" has entertained six hundred boarders, and has fully supported itself, although this is only the second year of its establishment. In *Salem*, a chapel and preacher have been provided, and a Temperance boarding-house for seamen is in successful operation. In *Boston*, the Seamen's Friend Society are relieved from the heavy debt for the church on Fort Hill, and are engaged in building a new church in another part of the city. A large female society has been formed for the relief of the temporal wants of seamen. In *New Bedford*, a system of efforts for the benefit of seamen has been commenced during the past year, with good prospects of success. In *New London*, a preacher has been procured. In *New Haven*, a free church has been organized with special reference to the accommodation of seamen In *New York*, a female association has been instituted for the relief of the temporal wants of seamen, and a Marine Temperance Society has been formed, with flattering prospects of success. In *Philadelphia*, societies have been formed for the relief of the temporal and spiritual wants of seamen, one of which also supports the preacher of the Mariners' Baptist Church. In *Baltimore*, the usual operations have been continued. In *Charleston*, one thousand three hundred and forty dollars were recently raised by a ladies' fair, to aid the various institutions for seamen in the city. In *Savannah*, a mariners' church has been commenced in a fine situation. In *New Orleans*, little has been done during the past year, in consequence of the failure of this society to send on a preacher.

2. *Ports and Places on our Inland Waters.*—This department embraces the circuitous routes of water communication from the city of New York to the great lakes thence to New Orleans. Connected with the inland navigation on this route, there are about one hundred thousand men, who are constantly coming in contact with an immense population, and who must exert a powerful influence either for good or for evil. In *Albany*, much has been done for the promotion of temperance among boatmen, especially by the distribution of the "Temperance Recorder." In *Troy* and *Utica*, churches have been provided and preachers employed for those connected with inland navigation. At *Oswego*, a preacher has been regularly employed, and the happy fruits of his labors are visible in all the ports of lake Ontario. During the winter, while the navigation was

closed, the seamen formed themselves into a school, and the captains in the place taught them gratuitously, in rotation. At *Rochester*, a room was provided for the watermen last summer, in which religious services were held on each Sabbath. At *Buffalo*, the past year has been "a season of refreshing from the presence of the Lord," and a church has been organized which promises much usefulness to the cause of seamen. The captains of the steamboats, and of the shipping, generally, have formed themselves into a society, to co-operate with the Seamen's Friend Society, of Buffalo, in an effort to erect a large house of worship, with apartments for a reading room, register office, and Sabbath school. A gentleman of the village has given an ample lot of ground for the object, and the ladies have formed a large association for the purpose of lending their assistance to the whole work. A school was also opened here, by the seamen, during the winter, when the navigation was closed.

At *Cleaveland*, and other places west of Buffalo, little has been done the past year for want of preachers. The friends of seamen, in Cleaveland, however, feel deeply the importance of the subject, and, at their earnest solicitation, the Rev. Stephen Peet, of Euclid, Ohio, has been appointed to act as a special and permanent agent for the lakes, rivers, and canals, in that section of the country, to assist the inhabitants in erecting places of worship, in procuring preachers and the means of their support, and in organizing such a system of operations as shall be best adapted to bring the whole field under successful cultivation. The progress of Temperance has probably been more rapid among the watermen in that region, than among any other class of men engaged in the business of navigation.

3. *The Navy of the United States.*—The number of men connected with the United States Navy, is about four thousand; of whom one thousand are officers of different grades. They visit all parts of the world, and, next to our foreign ministers, they are regarded abroad as the highest representatives of our character and institutions. How important, therefore, that they should exhibit a Christian example! It is gratifying to state that the cause of Temperance is making good progress in the navy. In the Mediterranean squadron, last summer, eight hundred and nineteen out of eleven hundred and seven men, had stopped their ration of ardent spirits, and on board the John Adams, not a man "drew his grog." The Dolphin, in the Pacific, according to the last accounts, had only nine men who took their ration of spirits. Several Sabbath schools and Bible classes have been taught on board our vessels of war, during the past year, and where there was neither chaplain or schoolmaster on board, this has been done, in some cases, by other officers. The way seems to be opening for a more thorough distribution of Bibles and Tracts among the men; and several officers, of late, have offered to take charge of these publications for distribution at the ports which they may visit. The chaplains and schoolmasters are doing much good in the navy.

4. *The Whale Fishery.*—This department of the society's labors is becoming every day more and more important.

The sperm fishery is carried on principally in the Pacific ocean, and employed on the first of January last, two hundred and three American vessels. The voyages generally occupy between two and three years, and the number of hands in each ship is, on an average, about twenty-five, making the whole number of men more than five thousand. What is termed the Right Whale fishery, is chiefly prosecuted near the Brazil banks, and the voyages are usually from six months to a year in length. The committee have no certain information respecting this branch of the business, but have been told by those whose opportunities for forming a judgment have been very considerable, that it is more extensive than the other. They consider it fair to estimate the whole number of men engaged in the whale fisheries at ten thousand, about one-half of whom (those engaged in the sperm fishery) are at sea so large a portion of their time from their boyhood, that their habits and whole character may be said to be formed on the deep. These fisheries are an extensive nursery of ship-masters. All, then, must see how important it is that the whale ships should be stored with proper religious books, that the Sabbath, with all its train of blessings, should be secured to them, and that chaplains and chapels, with their proper appendages, should be established at the Sandwich islands, which is the rendezvous of the ships employed in the Pacific ocean, and at Rio Janeiro, which is the common resort of those who visit the Brazil banks.

During the past year the cause of Temperance has made encouraging progress in the whale ships. Out of ninety-seven whale ships that sailed from New Bedford the last year, seventy-five carried no ardent spirits as an article of drink, and some of them carried none even for medicine. A large number of the whale ships from other ports are conducted upon the same temperance principles. A company has been formed at Sag-harbor, (L. I.) to conduct the whale fishery according to certain rules, one of which is, that the men are to rest from their labors on the Sabbath. In other ports, also, the subject of the proper observance of the Sabbath is under consideration.

But the most prominent occurrence of the past year in this department, was the embarkation of the Rev. John Diell, in November, as chaplain to American seamen at the Sandwich islands. Mr. Diell was accompanied by a wife of kindred spirit, and carried out with him materials for erecting a chapel, with apartments for the residence of his family, and a reading room for seamen. He also carried out a library containing new books to the value of over five hundred dollars. The towns engaged in the whale fishery have felt a deep interest in this mission, and some of them have contributed liberally towards its support.

5. *Foreign Ports generally.*—During the past year, two important foreign stations have been occupied besides that at the Sandwich islands. In July, the Rev. Flavel S. Mines, with his lady, sailed for Havre, in France. He was received with great cordiality, and, aided by the Rev. Mr. Wilkes, of Paris, Mr. Edgerton, a merchant from Baltimore, and others, made a successful commencement of his labors. He has gathered a respectable congregation in a

chapel, rented and fitted up for the purpose, and has been permitted to witness the hopeful conversion of twelve or more individuals, two of whom are ship-masters. A church has been organized, consisting of twenty-four members; a Sabbath school established, embracing, at the last dates, fifteen teachers and seventy-five scholars.

In June, the Rev. Edwin Stevens embarked at Philadelphia, in the ship Morrison, for Canton, where he arrived safely after a passage of one hundred and sixteen days, and was received with great kindness by Dr. Morrison, Mr. Bridgman, and others. Several of the ship-masters offered the use of their ships for services on the Sabbath, and the congregations usually consisted of from seventy to one hundred persons. Mr. S. had also commenced a service at the factories on Sabbath evening. During his passage out, besides some seriousness among the sailors, a fellow-passenger was hopefully converted.

Among other places which present loud calls, the committee mention Smyrna and St. Petersburgh. Calcutta is also under consideration, and to Smyrna forty pounds sterling have been sent, to be added to a sum expected from England, for the purpose of building a seamen's chapel.

AMERICAN SUNDAY SCHOOL UNION.

The annual sermon before the American Sunday School Union, was delivered on Monday evening, May 20, in St. Andrew's church, Philadelphia, by the Rev. Dr. Henshaw, of Baltimore.

We have been obligingly favored with an extra from the office of the Sunday School Journal, containing the annual report of the American Union, of which we can only give the following brief summary at present.

During the nine years since the establishment of the Union, not less than 14,550 schools, 109,000 teachers, and 760,000 scholars have been under its direction. Not less than 20,000 teachers, and 30,000 scholars, have been added to the church during the same period. During the period of three years, 4245 schools have been formed in the valley of the Missisippi, and 2899 visited and revived.

Thursday, the *fourth day of July* next, is recommended in the report as a day of "simultaneous effort to ascertain to what extent suitable subjects of instruction can be collected."—*Journ. & Teleg.*

EXHIBITION OF THE DEAF AND DUMB.

This exhibition attracted as great a crowd at Chatham-street chapel, as was ever brought together there, on any occasion.

The president of the institution, the Rev. Dr. Milnor, delivered a brief address concerning the affairs of the institution, from which we are sorry to learn that it labors under much pecuniary embarrassment. Four thousand dollars are wanted to discharge debts already incurred; and, notwithstanding the aid afforded by the legislature, the funds of the institution are wholly inadequate to the instruction of all the deaf and dumb in the state. The whole number of deaf and dumb in the state, at the present time, is about nine hundred:

and even on the supposition that it will remain stationary, there will always be one hundred and fifty of suitable age for instruction. The whole number now under tuition is ninety-six.

Very able instructors have been obtained, and improvements in the mode of instruction are making. During the intervals of the usual course of instruction, lectures, by signs, on various subjects, are to be given to the pupils by the professors.

The young men are also taught various trades, and the girls are instructed in plain and ornamental needle-work, household affairs, &c.—*Jour. of Com.*

LIBERIA.

Extract of a letter from the Rev. J. B. Pinney, Missionary in Africa.

Brig Roanoke, Feb. 19, 1833.

We are now at anchor in Liberia. The Lord has given us a prosperous voyage, and, upon the whole, a pleasant one. After the first three weeks, my sea-sickness disappeared, and I enjoyed excellent health. Captain Hatch has more than realized my anticipations in his efforts to please. His treatment of the emigrants has been full of kindness, granting them every indulgence. We were forty-two days from cape Henry to Mesurado. This is considered a fair passage. Nothing of greater interest than the usual events of a sea-voyage occurred, if we except a marriage of two of the most respectable emigrants, at which I officiated.

Religious meetings were frequent; generally three times a Sabbath. I preached once every Lord's day, and am thankful to God for giving me health to do it.

The country, as seen from the ship, is very luxuriant with vegetation. The palm trees (not the cocoa palm) make a very beautiful appearance, spread along the shore, and capes Mount and Mesurado, are literally loaded with the productions of the earth. I am informed that there are no very large trees any where along the coast. Such are to be found only when one goes inland from ten to twenty miles.

Monrovia appears much like a small village in the middle states, and still more like some places I have seen in our southern states. It is not a city like Charleston or Savannah, and of course cannot present their wealth, nor the accompaniments of wealth, their convenience and splendor. Yet, considering the situation of the emigrants who arrived, chiefly destitute and unaccustomed to effort, I am more and more surprised at their progress.

The Cape is a rock, covered with very little soil, and cannot be expected to present the luxuriance of alluvial country. Yet I have no doubt that here a living may be obtained from the productions of the earth, much easier than even in Pennsylvania. I saw one little garden spot, cultivated by a poor widow, only three years resident, which produced an abundance for the support of herself and family. It was filled with cressada, papaw, coffee, &c. The cressada, when pulled, is immediately re-produced, by placing a slip of the stock in the ground. Indigo weed abounds. Oranges, limes, &c., grow wild. Physically, there is nothing to hinder the settle-

ment here of a dense, thriving population. The moral difficulties are greater. Hitherto little attention has been paid to agriculture: the *mania* of *trade* seems to have seized all classes. It is to be lamented that such is the case, as the effect upon all has been to associate labor with weakness. I think, however, there are indications of a change in this respect. Many of the late emigrants seem disposed to turn their attention that way.

The process of acclimation, all agree in representing as far less severe and dangerous now than formerly. Many do not feel it at all. Of the three or four hundred who came out a few weeks before us, about half have already been attacked—but, so far as I know, none have yet died, and few are severely ill. Indeed, I do not consider the danger to myself as so imminent as I did when in America. The rock of Monrovia is a rich iron ore. Cool sweet springs are gushing out all around. The natives are far higher in intelligence than I had anticipated. They may be called acute; and traders can get little advantage of them. Nearly all wear the "*greegree*"—some of ivory and of various substances. The natives are beautifully moulded—some of them might well stand as models for the chisel.

I am not fully determined which way to go—whether to king Boatswain's, or through Sierra Leone to the *Sookinahs*—or endeavor to penetrate up the St. Paul's. I think, however, I shall choose the former. So far from being discouraged by the little I have seen, I am more deeply impressed with the practicability and great need of establishing missions in Africa. The obstacle which I feared most, viz., inactivity of mind among the natives, I have not yet witnessed. The natives gladly allow the colonists to bring up their children in the kitchen, as servants—and I am informed they are as capable of acquiring knowledge and more docile than other children. * * * * Time only can determine what will be the event with myself, but I cheerfully leave the decision to our blessed heavenly Father. I am now quite sanguine as to the success of my enterprise. Commending myself and the object of my life to your constant prayers, I am your affectionate brother in the Lord. J. B. Pinney.

P. S. I cannot forbear noticing a beautiful gold chain, twelve feet long, which the governor bought a day or two since, of native workmanship: it was made after the pattern of a watch-guard. I had no idea that an African could do such work. Again, adieu. J. B. P.

CAMPBELLISM.

Extract of a Letter from Rev. J. M. Peck, of Rock Spring, Illinois, to his friend in Boston.

The past winter has been signalized by some extensive revivals —but we are surrounded with errors of every description, and some formidable ones that are not known in your region. Hundreds are baptized in the west "*for the remission of sins.*" The tenet is boldly and unequivocally maintained, that baptism is indispensable to the pardon of sin. Powerful appeals are made to the hopes and fears of men, and every one who admits the truth of Christianity, and will "*resolve*" to obey its laws, is urged into the water. This

act of obedience, in conjunction with former acts, furnishes the assurance that the sins are pardoned: we know it, because we know we have complied with a visible and definite duty. No sooner are there signs of a revival, than these men rush in, and urge convicted sinners into the water, that they may find relief. They go in with a guilty conscience—they come out shouting and rejoicing that their sins are pardoned! This is *Campbellism* in practice.—*Christ. Watch.*

OBITUARY NOTICES.

Died, in Caledonia, on the — of April, Mr. Malcolm Campbell, one of the most active and useful members of the church in that place. His death, and the manner of it, constitute one of those dispensations of divine Providence, which at once evince the sovereignty of God and try the faith of his people. Mr. C. was in the prime of life, and in the vigor of health, a few minutes before he died. He was engaged, with his neighbors, in erecting the frame of a barn, when some of the timbers accidentally fell and killed him, almost instantaneously. How sudden the transition from time to eternity! and how powerful the admonition to survivors—"Be ye also ready."

In this village, died, on the 13th of May, Mrs. Joanna Ireland. Mrs. I. was born and educated in the city of Edinburgh. At an early age she made a profession of religion, and united with the church under the pastoral care of Dr. Gordon. About nine years ago she came, with her husband, to this country, and settled in Wayne county. Little more than two years had elapsed, before she was called to mourn the death of her only child, and, within three months after, to see the earthly remains of her husband laid in the grave. Thus was she left, first a bereaved mother, and then a lonely widow, in a land of strangers, with extremely delicate health—and all this at the early age of twenty-two years. Since the decease of her husband, till her own decease, Mrs. I. resided in Geneva, where she has been a useful and respected member of the church. During her last illness, which was very severe and protracted, she evinced much faith, and enjoyed much comfort. Her hope was fixed on Christ. He was the theme of her thoughts and conversation. She would say—"How delightful it is to have my christian friends visit me, and talk with me of Christ Jesus." On one occasion, she said —"This has been a day of deep heart-searching; and I find that I have been a great sinner. But that only makes Christ appear the more precious; for I know that through him I have obtained mercy." She suffered much bodily distress, and was finally released, by falling gently asleep, and yielding up her spirit to God, who gave it.

In the vicinity of this village, on the 27th May, died Mrs. Charlotte McKelvie, in the 23d year of her age, leaving a husband and one child to mourn her loss. After a lingering illness, she quietly and cheerfully resigned her soul to God, firm in the expectation of an entrance into the joy of her Lord.

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Religious Communications.

For the Christian Magazine.

A BRIEF MEMOIR OF THE LATE REV. JAMES PROUDFIT.

To record the lives of men, particularly of the ministers of religion, who have been distinguished for the purity of their example, for their edifying conversation, and an ardent and disinterested devotion to the cause of their Master and of mankind, is a service equally pleasant and profitable. The holiness of these characters furnishes an argument for the reality and power of our religion more impressive and unanswerable than volumes of speculation: they are, as the apostle expresses it, "Epistles known and read of all men." A train of abstract reasoning on the evidences of Christianity is unintelligible to the greater part of inquirers after truth; but in a holy life its evidences are inscribed in characters which the most ignorant can understand, and to which the most sceptical must assent. Perhaps few, of any age, were more distinguished for the exhibition of all the christian graces than the subject of the following narrative.

The Rev. James Proudfit was born in Scotland, near to the city of Perth, in the year 1732, of reputable parents, of the Established church. Their attention was early directed to his religious education, and, as was usual in Scotland at that period, they taught him, with much care, the Westminster Catechism with the scripture proofs. This, as he frequently mentioned, was a material advantage to him through life, and probably was the means of laying the foundation of that acquaintance with the oracles of divine truth, for which he afterwards became so distinguished. Having evinced from his childhood a serious turn, and a propensity to study, and talents susceptible of a high degree of cultivation, he was early destined for the sacred ministry, and, at a suitable age, sent to the university for his education. Here he became familiar with some members of the Secession, and, having witnessed with disgust the intolerant procedure of the Established church, especially in the violent settlement of ministers by patronage, contrary to the consent of the people, he resolved to change his religious connexion, and, after mature deliberation, united with that branch of the Secession denominated Antiburghers.* Against this measure his parents earnestly remonstrated,

* They were so called, because of their dissent from their brethren on the subject of the Burgess-oath. This diversity of sentiment, on a question merely secular or political, through the indulgence of that spirit of intolerance which has so

regarding it as the grave of all his prospects for temporal preferment; yet, the change being founded on a conviction of duty, he persevered in his resolution, and, after completing his literary education, commenced the study of theology with the Rev. Alexander Moncreif, professor of divinity in that denomination, for whom, as an expression of respect, he afterwards named a son. Having completed the course of study prescribed for candidates for the ministerial office, in the year 1753, he was licensed by the presbytery of Perth and Dunfermline, to preach the gospel of peace. About this time, applications for ministerial aid were frequently made to the Associate Synod in Scotland from various parts of these then British colonies, by those who adhered to the principles of the Secession. The Rev. Alexander Gelletly and Mr. Arnot had been sent out in the preceding year, in answer to these applications; the former for permanent settlement in this country, and the latter with an appointment to labor as a missionary among the vacancies for one year. Mr. Proudfit, owing to his great prudence and zeal, and exemplary deportment, was early selected as eminently qualified to propagate the gospel in the new world; and in the month of July, 1754, was ordained to the ministry, with a destination for North America. From the minutes of the presbytery, which are now lying in manuscript before the author of this memoir, it appears that the ordination sermon was preached in the morning by the Rev. George Brown, from Gal. 1.15,16—"It pleased God——to reveal his Son in me that I might preach him among the heathen;" and in the afternoon another discourse, adapted to the occasion, was delivered by the Rev. Thomas Mair, from Mark 16.15,20—"And he said unto them, Go ye into all the world, and preach the gospel to every creature.—And they went forth and preached every where, the Lord working with them." "The presbytery then directed Mr. Proudfit to repair immediately to the west of Scotland, and there remain until an opportunity should offer for sailing to North America."

In compliance with this appointment, leaving for ever his native country and kindred, Mr. Proudfit in a few days embarked for this western world, and, after a favorable passage, reached the town of Boston, Massachusetts, in the month of September, and from Boston he repaired immediately to Pennsylvania, the sphere prescribed for his future labors. Upon reaching Philadelphia, he met the Rev. Mr. Arnot, who had completed his missionary term, and was then returning to his charge in Scotland. The Rev. Messrs. Gelletly and Proudfit were now left the only ministers connected with the Associate Synod in these colonies; and after laboring alone in this immense field about six years, were strengthened by the arrival of Dr.

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often sundered the mystical body of Christ, issued in a division of the Associate Synod about the year 1747, and after remaining in distinct ecclesiastical capacities during the period of more than seventy years, they re-united in 1819, on the same spot where their fathers had separated. These two branches of the Secession, thus united, consist at present of several hundred ministers; and, in point of talent, of solid attainments in literature and theology, for exemplary piety and devotion to the interests of their Master's kingdom, are probably not surpassed by any denomination of Christians on earth.

Mason and the Rev. Robert Annan. The ambassadors of Jesus, who live in the present improved state of our country, and are accommodated with all the conveniences of life, can scarcely imagine the privations and toils to which these pioneers of the gospel, who first penetrated this wilderness, were necessarily exposed—often preaching in barns, in open fields, and in the forests. But that saying is thus verified—"One soweth and another reapeth: our fathers labored and we have entered into their labors." After itinerating for several years, planting congregations and watering them, Mr. Proudfit received a call from the Associate church in Pequa, in the state of Pennsylvania, and for the first time settled as the stated pastor of a charge. He resided in the immediate vicinity of the Rev. Robert Smith, of the General Assembly, and, although at that time, to the reproach of the christian character it must be mentioned, bitter animosities existed between the two denominations with which they were connected, yet these servants of the Lord, owing to their pacific dispositions, lived in uninterrupted harmony about twenty-four years, reciprocating the civilities of the man and the pure affections of the Christian.

About the year 1778, some members of the different branches of the Secession, reflecting that the burgher's oath and other questions of a secular and political nature which had sundered their venerable fathers in Scotland, had no existence in this country, and therefore ought not to remain a separating wall; reflecting, also, that by their consolidated influence they might probably promote the common cause with much greater advantage, proposed a general union. On this subject, various conferences were held by the ministers who composed these different denominations; matters of dispute were freely discussed; propositions were made for sacrificing on the altar of mutual forbearance the peculiarities of each—and about the year 1780, some of three branches became amalgamated, and constituted the Associate Reformed Synod. Unhappily, as we would suppose, a few of each denomination dissented from the union, and still exist in the United States in their distinct ecclesiastical organization. As Mr. Proudfit was constitutionally a friend of peace, and also being liberal in his views relative to the government of the church and the unity of the body of Christ, he early embarked in favor of the proposed union, and exerted his influence for promoting its consummation. Owing to a diversity of sentiment on this subject among the people of his charge, and, more especially, owing to the ravages of the revolutionary war, his society in Pequa became much diminished, and a larger sphere for exertion and usefulness was deemed desirable. At that time, two calls were presented him; one from a congregation in the interior of Pennsylvania, and another from Salem, in the state of New-York—a church founded by the Rev. Dr. Clark, who emigrated to this country, with a colony from Scotland and Ireland, in the year 1764. Mr. Proudfit, preferring the latter situation, accepted the call, and moved with his family to Salem in the autumn of 1783. There was not at that time a minister of his own denomination within one hundred and fifty miles, and scarcely

a settled minister of any denomination, north or west of Albany, in the state. Here his field of labor was greatly enlarged, and the duties devolving upon him were both multiplied and arduous. Although he was nominally pastor of the church of Salem, yet he preached occasionally in Cambridge, and Hebron, and Argyle, in Washington county, and various societies in the counties of Saratoga and Montgomery, and was spared to see this desert, physical and moral, rejoice, and blossom as the rose. Within ten years after his settlement in Salem, all these churches, with a single exception, were supplied with an evangelical, faithful ministry; and perhaps, considered in the aggregate, more flourishing societies are rarely to be found in this state, or in the United States. The congregation in Salem, planted by the venerable Dr. Clark, and watered by the indefatigable labors of the Rev. Mr. Proudfit, both of precious memory, has been eminently honored as a nursery for raising up an enlightened and laborious ministry for the supply of other churches. Probably there is not a society of the same age in the United States, in which an equal number of clergy, distinguished for talents and learning, and devotedness to their Master's cause, have been born and baptized and nurtured, and who now appear as burning and shining lights in different regions of our country.

Owing to his advancement in life, and his arduous labors, and the privations to which he had been subjected in the first exercise of his ministry, the health of Mr. Proudfit became much impaired, and the church under his pastoral care, in the year 1794, united in a call to his son, who was immediately settled as a colleague with his reverend father: and it may be mentioned as probably a rare occurrence in our country, that three generations have preached in succession in the same pulpit. Mr. Proudfit, notwithstanding his increasing infirmities, continued to officiate in the discharge of parochial duties, and always to the gratification of a people to whom he was dear by the recollection of his former fidelity, until the year 1799, when he was visited with a paralytic shock, which terminated for ever his public services in the sanctuary. From this time his powers, both of body and mind, rapidly decayed, and on October 22, 1802, this servant of God, about the seventieth year of his age, and fiftieth of his ministry, fell asleep in the Lord. A sermon, adapted to the occasion, was preached by the Rev. Dr. Gray, of Hebron, from Psalms 112.6—"The righteous shall be in everlasting remembrance." A monument, sacred to his memory, has been erected with the following inscription: "Here lie the earthly remains of the Rev. James Proudfit, Pastor of the Associate Reformed Church in Salem, who, after manifesting the most ardent zeal and and disinterested faithfulness in the gospel of his Master, during a period of nearly fifty years, fell asleep in Jesus, October 22d, 1802. —Well done, good and faithful servant, enter thou into the joy of thy Lord. They who turn many to righteousness, shall shine as the stars, for ever and ever. Be thou faithful unto death, and I will give thee a crown of life."

Rarely has any person, occupying a public station, either civil or

ecclesiastical, passed through a long life with fewer enemies. His disposition, amiable and unassuming by nature, and doubly amiable by an uncommon measure of that wisdom which is pure and peaceable, disarmed opposition, and few have possessed a larger share in the esteem and affections of all with whom he associated. Indeed, lowliness of mind, gentleness of natural temper, and extraordinary self-denial and mortification to the world, may be considered as constituting the distinguishing features of his character. I recollect, as I was walking on a certain occasion with the Rev. Mr. ——, who had been for many years his companion and fellow-laborer in the gospel—referring to Mr. Proudfit, he remarked, "that if the degrees of glory corresponded with the degrees of grace, Mr. Proudfit must possess an exalted seat in the everlasting kingdom; for he was the holiest man he had ever known." His public discourses partook much of the natural gentleness of his disposition, and resembled more those genial rains and dews which distil softly on the earth, refreshing and fertilizing, than those ruder storms by which the elements are agitated and the order of nature disturbed: owing to this characteristic, his ministry was probably more honored for the edification of the saints, than for the alarm and conviction of sinners.

Another qualification in which the subject of this memoir excelled, was his almost unbounded acquaintance with the scriptures: and if we regard the maxim of the German reformer, that "*bonus textuarius est bonus theologus*," he must be ranked among the eminent divines of the age in which he lived. Such was the promptitude with which he could specify the book and chapter and verse in which any portion of inspired truth might be found, that he was usually denominated the *concordance* by his brethren in the ministry; and when any in the company felt at a loss where to ascertain a particular passage, reference was immediately made to him.

It is a very interesting fact, that the spiritual pilgrim, as he approaches nearer his heavenly home, rarely alludes to the dreariness of the wilderness through which he has passed, or the difficulties which he has been called to endure. His thoughts are seemingly absorbed in the recollection of former mercies, or the anticipation of the blessedness which awaits him. This spiritual frame was remarkably exhibited in the last exercises of Mr. Proudfit. Although as a man and a minister he had experienced a share of those vicissitudes and troubles which are the lot of the redeemed in this world of discipline, yet he never, in a single instance, referred to them. Mercy, rich, sovereign, unmerited mercy, was uniformly the burden of his song. His conversation was the effusion of a heart overflowing with gratitude for all that the Lord had done for him in the wilderness. Often, often at the retrospect of the past, did he repeat that verse in the Psalms, which were always his favorite portion of the inspired volume—"Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever." It has been often remarked of eminent saints, that, after their memory has failed in relation to every thing earthly, they still

retain the recollection of objects spiritual and divine. This observation was singularly exemplified in the last moments of the subject of this memoir. When his body and mind had become equally a wreck, and the last ray of intellect was seemingly extinguished, and his recollection even of his nearest relatives had failed, he was often repeating the scriptures. His very imagination appeared to be sanctified and to soar above the world, and to enter upon things celestial as its native element. The magnetic needle does not more spontaneously verge towards the polar star, than his mind, even amidst its aberrations, tended towards that Jesus, who had been the theme of his preaching and the source of his joys. Probably more than a thousand times, during his mental wanderings, he repeated the following verse—"He is made, of God, unto us, wisdom and righteousness and sanctification and redemption."

Such are the triumphs of faith, and such the consolations of the righteous when all other refuges fail. Mark the perfect man, and behold the upright, for the end of that man is peace. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gate into the city. I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord——that they may rest from their labors; and their works do follow them.

For the Christian Magazine.

THE TEMPERANCE REFORMATION & DRUNKENNESS DEFINED.

To abolish evil usages, that are old and common, is an undertaking attended with much difficulty, and often, to those who engage in it, with some peril. Unchangeably sinful, and latently or manifestly hurtful as such usages may be, having been practised by individuals from year to year—having extended as the population increased, descending from one generation to another—they become, by a kind of satanic consecration, not only reputable from their prevalency, but sacred from their antiquity—too sacred, in the estimation of the spirit of the world, to allow of their being even impugned with impunity: the dominant evil, with the desolation it produces, is underrated, and at length generally unheeded. In such an exigency, reformation has a threefold work to perform.

1. To *ascertain* the evil, in its criminality, in its effects, in its magnitude, in its supports, in its self-palliations, in its concealments.

2. To *expose* it—to lay hold of it with an unyielding grasp—to force it from its vile lurking-places, handling it as roughly as may be requisite for this end—to show it publicly, without fear, partiality or misrepresentation, as it is, adding nothing to its enormity, and abating nothing—and, if need be, hold it up closely to the eyes of the near-sighted, or dim-sighted, suitably to their infirmity.

3. To *extirpate* it, and, in subserviency to this end, to strive with men, in the use of all right and accessible means—by the word of God, by advice, by example, by reproof; to induce them no longer in any way to befriend the impugned evil, but to disallow it in its

sinfulness and hurtfulness, and to forsake it, at once, entirely, and for ever, secretly and avowedly, at whatever sacrifice of friendship, of appetite, or of temporal interest, it may cost.

It is therefore discernible, that no man is fitted, by all the prudence, decision, and intelligence he may naturally possess, to be a reformer, except such as Jehu was. Nature never can make any man what God made Jeremiah: "Behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land." When the pollutions to be removed, the abuses to be corrected, are common and of long continuance, and have become strongly and extensively interwoven with the every-day practices of men, running into their social customs, their occupations, their amusements, their friendships, their religion—the pervading evil that preys on the moral vitals of society is strangely unheeded, as bad water is, in a country long inured to its unwholesome influence: the mildew of the general corruption rests on the understandings and thoughts of men respecting it—of men, too, who may not in other respects be affected by it. What difficulties, then, must be encountered by any who undertake to remodel society and set things right, when few see distinctly that any thing is wrong! It is under no circumstances an easy matter to restore a broken-down constitution, but much less so, when the infirm, emaciated invalid thinks himself well. Few men, in any age, have been raised up to effect great reformations, singly and separately. When men numerously associate for this purpose, they may possess collectively the requisite qualifications, which can be found combined in no individual. Every one, to perform his part well, needs to be something like the cherubims which Ezekiel saw, each one having four faces—the face of a man, of a lion, of an ox, and of an eagle: every one will need the keen, quick sight and zealous speed of the eagle—the honest straightforwardness, the enduring patience and laborious habits of the ox—the boldness of the lion—the speech, the reason, the affections, the sympathies, and dignity of man. That these qualifications, seldom found in one man, but which may be found in large associations of men, are indispensably requisite in any great work of moral reformation, will be manifest, if we look at the opposing obstacles it has to surmount.

1. It is no small obstacle, presenting itself at the very threshold of every such undertaking, that the exposure of the existing evil is regarded by many as an attack on their reputation. The customs and conduct condemned are theirs. To charge error on their opinions, or immorality on their practices, is to charge them with error and immorality; and, provided the charge is substantiated, they must sink in the estimation of those who judge of others according to truth. Here the jealousy with which men watch over their reputation is very keen-sighted; but they are often of quicker understanding to perceive the shadow that darkens their reputation, than to perceive the iniquity, the moral opaqueness of their conduct, that makes the shadow. Should they retain what is proved to be false or wicked, their loss of good name is the loss of what they

have no just claim to. Still, this appeal to first principles will not pacify them. Should they become determined not to alter their ways, they, at the same time, become inspired with infuriated vigor to oppose a reform, which will fix a stigma on their character as abiding as the demerit accruing to themselves from their perseverance in sin.

2. The practices to be corrected, and especially the habits answerable to them, will be doubly formidable when they are the sources whence men derive their chief pleasures. It is hard to persuade a man that any practice of his is vicious or injurious, which to him is agreeable: for him to do differently from what he does, would diminish wofully the amount of his happiness: what are now his brightest days would then be his gloomiest. He resolves within himself that he will not, of his own accord, make himself miserable; and with this resolution, as with a chain of iron, binding his soul, he retires deeper into the darkness, and resigns himself fully to the power of his iniquity. Hardened through the deceitfulness, he chooses the pleasures of sin, and, amid his pleasures, he is spiteful against all who condemn his choice. Let the decisions of eternal truth thunder around him; let the voice of the most friendly human expostulation follow him—"Thine are forbidden pleasures, of short duration, flowing to thee from the fountains of wickedness, pleasant only because thy heart is corrupt: put away thy wickedness."—To God, and to human friends, he is alike relentless and resentful—"Thou art mine enemy." But a man, who is not a friend to himself, is not capable of judging correctly who his true friends are. He is an enemy to himself in being of the mind he is, and every one who agrees with him is his enemy.

3. The evils to be cured will be still more inveterate, and require sanative measures still more vigorous and searching, if they are associated with secular business, and, if the state of things is such that the vices of some furnish employment or gain to others: this will prove a source of active and unwearied opposition to any alteration of society in the way of reform. From this strong hold it will issue, of course, armed and fierce; yet they who put their hand to the work of reformation, with their eyes open, will not stare with surprise or dismay when it assails them. They are prepared for it; at least by foresight. It entered into the reckoning, when they counted the cost. How can they, who love the wages of unrighteousness, be abettors of proceedings, however righteous or humane, which have a direct tendency to abate their unrighteous profits, and perhaps eventually to destroy their whole business, root and branch?

The foregoing remarks are applicable to the temperance reformation, and the great hindrances it has to encounter. Intemperance had spread itself, far and deep, through almost all classes of men. So it had been working ensnaringly and balefully for a long time. It could not be expected, that the state of things thus produced would give way at once. Many were apprehensive that their reputation was to be undermined; others, that the chief sources of their pleasures were to be dried up; and some, that the spread of the

new-fashioned temperance would make their business profitless, and at last destroy it totally. Here, then, there was, concealed under a mist, an array of forces adverse to the rights of temperance; and had the mist continued to favor their insidious encroachments, the very foundations of the old citadel would have been blown up. But the mist began to disappear, by a wind, it is believed, from heaven; and, in consequence of this, the antagonist forces have undergone some change. One, always the weakest, has been broken up: the love of honorable reputation, founded on consistent conduct, has induced many of this class to enter the service of temperance, and the remainder have mostly fallen into the rear or centre of the other two great columns of opposition. Here, then, is a league, well understood as to its parties, terms and tendency, between the love of money and the love of strong drink. The spoilers and the spoiled coalesce—co-operate. The silly sheep, going astray, wander on the mountains of the leopards: their fold is the lion's den. I indite no groundless crimination; neither will I relax the severity of truth. A plain statement of fact is unblameable, when true. None but guilty culprits frown on honest witnesses. I do not so much as insinuate, that all who are not joined to temperance societies are unfriendly to temperance; but they will not allow themselves to be the shield of those who are. That there is opposition to temperance is certain; that it is by no means inert or unwatchful, is equally certain. What are the chief and hardy sinews of this opposition?—the love of money and the love of intoxication. These are the two horns that have been long goring the commonwealth; and is it a reprehensible act, to seize the hideous monster by its horns, blackened as it is with putrid clots of human blood? Shall we disobey the joint mandate of heaven and of humanity, in obedience to the joint mandate of those who buy drink for the love of drink, and of those who sell from the love of lucre? Is it not for the good of men, to restore temperance from its depressed state to that influence which it deserves? Those who ruin themselves by drunkenness, may sometimes abuse those, however pure their motives, who endeavor to rescue them from its destructive power; and they who are the conscious and interested instruments of their ruin, by ministering for pay to their appetites, may have some hard thoughts against those who charge them with horrid cruelty. We are to bear in mind, that this is a conflict between mercy and cruelty—truth and falsehood. They who have withdrawn the countenance they once gave to the corrupt and pernicious state of things which others seek to perpetuate, cannot have any interest in effecting its complete overthrow, but such as is connected with the welfare of society. Assured, as they profess to be, that much intemperance exists, they must act consistently; and they cannot so act, without striving, by all lawful means, to effect its extirpation. The means proposed by temperance societies are adapted to this end, so far as men can be induced voluntarily to adopt them; and were they universally, and in good faith, adopted and observed, intemperance would be known only in its abhorred name.

On a subject materially affecting the common duties and common welfare of men, respecting which any diversity of opinion exists, it should be the aim of all, in the spirit of meekness, to arrive at an entire agreement on the sure ground of righteousness and truth. It is conducive to this result, to know how far they are of one mind already. It is useless to discuss what is uncontroverted—to explain what is understood: besides, experience shows, that when men look only at what keeps them asunder, their disagreements gradually become augmented, and the distance between them widens. Taking their stand on common ground, when they are of one mind, they are in a situation from which they may get a better view of the differences of opinion that keep them separate; and, when they stand side by side, they can see better which of them has gone aside from the straight path of truth, when the deviation began, and how far the wanderer must return before he can get right. Let us pursue this method now. All agree that there is drunkenness in the land—that it is a great sin in the sight of God, so that a man must cease, in true repentance, to be a drunkard and to love drunkenness, or be debarred from the kingdom of God—that it produces many and great miseries, and that its tendency is to increase and spread. Who will not admit, that it is outrageously wrong for one man to make another drunk, either for pay, or in devilish sport, or for the still more devilish purpose of making another the partaker of his own sin and shame? Who will deny, that it is right to use lawful means to lessen and remove this baleful vice—to prevent the spreading of this malady, and to cure it, where it secretly lurks or openly rages? who deny, that the remedy contained in the constitution of temperance societies is suitable and sure, the simplest and cheapest that can be? Does it not totally prevent the evil, cure it in all its stages, and keep men cured? All approve temperance, and reprobate drunkenness. This, indeed, looks promising. We are ready to conclude that drunkenness must decline, shrink away abashed and confounded, before such a host of enemies. This desirable result, however, does not ensue. Why not? why is this general agreement in the avowed condemnation of drunkenness, if left to itself, as it was for many years, inefficacious? The reason is, that beneath this apparent unanimity there is no distinct and correct understanding of what drunkenness is. Here is the defect, the disagreement, that renders that professed unanimity useless. Many seem not to have ascertained what drunkenness is. How can it be known what drunkenness is? who is a drunkard? From the Bible—from various passages in that holy book, which define, correctly, though sometimes incidentally, the characteristic marks of a drunkard.

1. When a man, through intoxicating liquor of any kind, is *stupified*, unable to take care of himself, unconscious of what he does, and of what others do to him, he is drunk—dead drunk. The history of Lot and of Noah afford sad instances of this. This is the drunkenness which is oft seen prostrate in the highways and ditches, or struggling in the clutches of the lordly innkeeper, as he performs an operation deemed by many the only one necessary in keeping an orderly house.

2. When a man, through intoxicating liquor of any kind, *staggers*, he is drunk. The walking extremities, it is well known, will patiently carry a sober body till their strength fails; and their refusal to do their ordinary office is a sign that they are well acquainted with the state of the head, and judge it unfit to rule. Drunkenness thus impairs the useful order and harmonious fellowship that naturally unite the members of the body in a care one for another: the feet say to the head—"We have no need of thee." But, in case any person should stagger a *little*, from drinking more than he ought, are we warranted, from sacred scripture, in saying that he is drunk? Yes: he may stagger so little, that it can be perceived only by taking a second look at him, or so much, that he is scarcely able in his reeling to stand or walk—yet, if he stagger, he is drunk. "He maketh them to stagger like a drunken man." Job 12.25. "They reel to and fro, and stagger like a drunken man." Ps. 107.27.

3. A man is drunk who, in consequence of drinking as above stated, *pukes*. This word I must use, strongly emetical as it is: it expresses precisely what Habakkuk calls "shameful spewing." 2.16. This is sometimes attended with staggering: "As a drunken man staggereth in his vomit." Isa. 19.14. It appears that this sign precedes that which is considered by some as the first, and the only sure and indisputable sign that a man is drunk, viz. his falling. This is plain, from the allusion to this vice in Jer. 25.27—"Be drunken and spew and fall." In vainly trying to rise from his prostration, the drunkard may be seen wallowing in his vomit, an object of disgust to soberness, and of contemptuous sport to folly. "Make ye him drunken——Moab also shall wallow in his vomit, and he also shall be in derision." Jer. 48.26. The common plea, subsequently made, is well known—"I was sick." True: you were sick at your stomach, or you would not have puked; but was it not the sickness of drunkenness? It makes people sick. "In the day of our king, the princes made him sick with bottles of wine." Hos. 7.5. This was, of a certainty, a drunken sickness.

4. There is also allusion to the drunkard's sleep, which is the closing scene of his carousals, and, may be, of his life: "I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake." Jer. 51.39. In foretelling the desolation that was afterwards brought on Babylon, by the instrumentality of Cyrus, (Daniel ch. 5,) the prophet accommodates his language to the condition in which that desolation actually found the rulers and inhabitants of that profligate city. The terms, in which this prophecy was delivered, must have been well understood in their primary and usual application to, what in those days was, in some instances, the termination of the drunkard's life—*a perpetual sleep*. "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth." Joel 1.5. This reminds us of what is the first desire of the drunkard, on awakening from his sottish slumbers, and what he accounts the greatest calamity that can befall him. The foregoing are not all the marks of a drunkard, by which he is spe-

cifically distinguished from a sober man. In defining these shameful marks, we are not guided by deference for the traditions of men, which on this subject are confused and contradictory: we confine ourselves to what "is noted in the scripture of truth." How often do men, with indignant dignity, repel the charge, and acquit themselves of the guilt of drunkenness, with the plea, "No one ever saw me drink enough to make me stupid, or vomit, or stagger, or fall—and will you have the audaciousness to say I was drunk." What is the usual (I was about to say cowardly) reply? "I cannot say you was drunk; but you had been drinking enough to make you quite merry." Merry, through wine or beer, or stronger drink, and not drunk!—Are these two things consistent?

5. When a man *is merry* from drinking, he is drunk. "I will make them drunken, that they may rejoice." To sustain the prophetic allusion, there must have been in those ancient days a joyous drunkenness. This gives rise to the joyous song, without much regard to its theme: "I am the song of the drunkard." Ps. 69.12. One may retain the full command of his recollections, so as to be able to sing a song, and yet be drunk as a drunkard. That unnatural exhilaration—that pleasurable excitement of feeling, that exerts itself in the muscular fun and boisterous laugh of the bar-room—what is it, ye rabble? I appeal to gentlemen of refined taste—What is it? What is that acquired, local, pleasurable excitement, that gladdens the hearts, even of accomplished guests, at the table of fashionable festivities? Is it not merry drunkenness? Thus was king Ahasuerus merrily drunk, when he issued the unbecoming mandate, which would have been far from his thoughts had he been sober, requiring his queen to expose herself to the gaze of a drunken mob, in the seventh day of their revelries: "On the seventh day, when the heart of the king was merry with wine, he commanded," &c. Est. 1.10. Amnon was thus drunk, when he received his death from the hands of Absalom's servants: "Mark ye now when Amnon's heart is merry with wine." 2 Sam. 13.28. It is certain, that Nabal was drunk at the last feast he held in his house: "And Nabal's heart was merry within him, for he was very drunk." 1 Sam. 25.36. It is not mentioned that he was wallowing in his vomit, or staggering to his couch, or lying stupid and speechless under the table, but his "heart was merry within him:" he was excessively drunk. If a man is merry from drinking, he is drunk; if he is very merry, he is *very* drunk. Drunkenness does not in all cases incapacitate for the transaction of business. We see this in the recorded instance of Benhaded, (1 Kings 20.16.) The besieged sallied forth from the city "at noon." Benhadad was then drinking himself drunk at the pavilions; when it was reported to him, "There are men come out of Samaria," he was capable of issuing an order suited to the occurrence. What the Israelites had planned, they speedily accomplished: the Syrian king had not time to get sober; yet, drunk as he was, "he escaped on a horse with the horsemen." The standard of drunkenness was less liberal then, than it now is in many parts of our land.

6. There is plain reference in the sacred scriptures to what is now called "*delirium tremens*," or that species of insanity that is often produced by drunkenness: "And they shall drink, and be moved, and be *mad*." Jer. 25.16. There was, in those ancient ages, a madness resulting from drunkenness, otherwise the language used in depicting the judgements of God on the nations, would have been improper and unintelligible: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, and are *mad*." Jer. 51.7. This was not anger, or even infatuation. The word, here translated "mad," is used in the case of David, when he fled to Achish, king of Gath: "He changed his behavior, and feigned himself *mad* in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. And Achish said to his servants, Lo, ye see the man is mad." 1 Sam. 21.13,14. The same word is used in describing the chariots of war in the capture of a city: "The chariots shall *rage* in the streets, they shall justle one against another, they shall seem like torches, they shall run like the lightnings." Nahum 2.4. Like unto this, is the drunkard in his raging madness, uncontrollable, violent, reckless.

We have thus endeavored, by a careful investigation of the Holy Bible, to ascertain what drunkenness is. In every degree of it, from mere temporary merriment to stupid insensibility, or insane phrensy, its *nature* is the same. In its moderation, in its least repulsive, I fear still reputable forms, it is sin. In its excess, in its despotism, in its disgusting silliness or filthiness, in its dumb inertness, in its social turbulence, and inhuman outrages, it is sin. There are two deceptive, and yet common palliatives of this sin; first, its pleasures, and then, its power. These, in the estimation of many, not only palliate the sin, but annul it altogether. No wonder, that they, who are under this two-fold delusion, should be beyond the reach of truth. I beseech them, to bethink themselves. No degree of drunkenness is sinless. It is nothing less than sin, when fawning, in its smiles, at the footstool—and nothing more, when domineering, with its rod of iron, on the throne. It is as much sin, amid the pleasures with which it inspires its votaries, as it is under the ignominy and wretchedness which it at last gathers around its victims. Need I, in conclusion, write, that it is the drunkenness delineated in the sacred volume, against which the curse of the Lord hath denounced woes upon woes, which will come, and will not tarry in the day of his wrath! Take heed, therefore, lest at any time your hearts be overcharged with drunkenness, and so that day come upon you unawares. C. L.

"When God gives grace, He commonly exercises it with trials."

"Those that are designing mischief are, in God's account, doing mischief."

"Those for whom Christ designs the greatest honors, are first laid most low."

Reviews and Criticism.

CRITICISM ON 2 PETER 1.20.

Knowing this first, that no prophecy of the scripture is of any private interpretation.

Few passages of scripture have been more generally misunderstood and misapplied, by all classes of readers, writers, and speakers, than the one which stands at the head of this article. This is evident from the numerous and discordant views which have been taken of it. Whilst popish writers adduce it as a complete nullification of the right of those to whom the word of God comes, to understand it for themselves, protestant writers, although they have shown this view to be contrary to the context, and the general tenor of scripture, have not succeeded in showing clearly what the language does mean, and therefore have left to the other side a show of strength to which they are by no means entitled. If the following exposition accords with the usage of the language of sacred scripture, with the immediate context, and with the analogy of faith, it may claim to be the true one, according to the apostolic rule—"Comparing spiritual things with spiritual."

The meaning of the text, according to the writer's judgement, is, that no prophecy of the scripture is a matter of the prophet's own showing or revealing. The word *interpretation* is used in this sense, implying divine revelation. Gen. 40.8—"Do not interpretations *belong to God?*" This parallel phrase, on the same subject, establishes the meaning which has been given above to the text in question. Another instance of the use of the word interpretation in the sense of revelation, we have in Daniel 5.12—"Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will *show the interpretation.*" Without leaving the translation, then, it is obvious that the word interpretation is used in the sense of immediate divine revelation. If we go to the original, it is still more manifest. The Greek word *epilusis*, in the text rendered interpretation, is not used elsewhere in the New Testament, but is used by the Greek translator, Aquila, to explain the Hebrew word *pithronim*, (Gen. 40.8,) rendered also *interpretations:* while the Seventy use the synonimous terms *diasaphesis* and *sungkrisis*, (v. 18.) The corresponding verb *sungkrino*, is used by the same translators to express the meaning of the Chaldee verb *paushar*, (Daniel 5.12,16,) all rendered *interpret:* in verse 12, "interpreting of dreams"—in verse 16, "make interpretations," or, as in the margin, "interpret." The Chaldee noun *pishra*, (Dan. 2.4,) and, plural, *pishrin*, (5.16,) are rendered in the same sense "interpretation" and "interpretations" in our translation; and in Septuagint, *sugkrima* and *sugkrisis*, as the corresponding term in Hebrew. The verb *diasaphesai* is also used by the Seventy (Deut. 1.5) in the sense of a divine revelation, where a different Hebrew

word, *beer*, is used, but, in the same sense with *paushar*, (Gen. 40.8,) rendered *diasapheses* and *interpretation*.

From these examples of the use of the word "interpretation" in all the languages, Hebrew, Chaldee, Greek, and English, it is clear that it is not used in the sense of making out, by any rules of explanation, or Hermeneutics, the meaning of any speech or written document, for no such rules would be of any avail; but in the sense of making known, by immediate instruction from God, what had else remained an inscrutable mystery.

The term *idias*, rendered "private," signifies "his own." John 1.11—"He came unto his own, and his own received him not;" and 10.12—"Whose own the sheep are not;" and 8.44—"When he speaketh a lie, he speaketh *of his own*:" "*pro suo ingenio agit*," (Schleusner.) The concrete term *prophets*, is implied in the abstract term *prophecy*, according to a very frequent usage. "Believe not every spirit, but try the spirits whether they be of God; for many false prophets are gone out into the world." 1 John 4.1; and in this context, "For the prophecy came not in old time, or formerly, by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Here the coming of the prophecy is explained, by the holy men being moved by the Holy Ghost; as the negative proposition, that the prophecy does not come by the will of man, explains its not being a matter of his own (namely, the prophet's) revealing.

The context confirms this exposition. The apostle exhorted the Christians to whom he wrote, to give heed to the word of prophecy, the most sure and infallible evidence of the truth; and urges, as a reason why they should obey his counsel, that there was no room for human ignorance, whereby they might be led astray, seeing it was all the direct and proper testimony of the Holy Ghost. It is little short of blasphemy to assert that the apostle, under the inspiration of the Holy Spirit, exhorts Christians to take heed to the more sure word of prophecy, *because* it was impossible and improper that they should understand it. This view accords with the analogy of faith and the general tenor of the divine word. The prophets delivered their messages to all classes of persons, without waiting for the intervention and explanation of the ordinary ministers of religion: as ministers plenipotentiary, direct from the court of heaven, their authority supercedes that of priests and kings. Thus, Samuel hews Agag in pieces, in the presence of Saul; Elijah puts the false prophets to death, in the presence of Ahab. The scriptures address themselves directly to all classes of persons: take, for example, the beginning of the 1st Epistle of Peter, addressed to the elect strangers scattered throughout Pontus, &c. Who ever thought of denying to any one the right to read and understand a letter, especially addressed to him by his best friend? On the supposition that we are not to exercise our own judgements about the meaning of the scriptures, what means the exhortation to search them? what means the commendation of the Bereans for doing so? The objections, that some have mistaken and others perverted them, are of no more

force against the right and the duty of understanding and using them for ourselves, than would the mistakes and perverse representations which men sometimes make respecting what passed before their eyes, against the use of our sight; and popish emissaries might with as much reason require, that every man in the community should suffer them to put out his eyes, because some men make mistakes with them, and others misrepresent their testimony, as, to require them to submit to be deprived of the eyes of their understanding, because some men make mistakes and others hate the light.

Extracts and Translations.

SIN, NO TRIFLE.

What a strange world is this in which we live! The Prince of Light and the prince of darkness—good men and bad men—holiness and sin—all are made objects of sport and ridicule. However, it is dangerous folly to jest with serious things; and Solomon teaches, that they are "fools" who "make a mock at sin." Prov. 14.9. *Here*, we see children doing mischief and then laughing at it, in which, alas! they are often encouraged by ungodly parents: *there*, the drunkard boasts of his excesses; the debauchee, of the number of his victims, and the gamester of the fruits of his art and deceit. Thus many, at every period of life, glory in their shame.

Wicked men triumph when they see blemishes in the character of the righteous. What manner of persons ought Christians then to be in all holy conversation and godliness, that they may cut off the pleas of gainsayers, and put to silence the ignorance of foolish men.

Friendly reader, art thou tempted to countenance, by a laugh, or a smile, or in any other way, what thou canst not inwardly approve? We entreat thee to weigh well the following considerations:

1. He who laughs at sin, laughs while God frowns. "God is angry with the wicked every day." Ps. 7.11. What is it that excites his anger? What is that by which his spirit is vexed and grieved? What is that which occasions the sword of vengeance to hang over the heads of sinners? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1.18. And if the wrath of a king be as the roaring of a lion, how dreadful must be the wrath of the Almighty God!

2. He who makes light of sin, makes light of the miseries of all mankind. We live in a vale of tears, in which prisons and hospitals, and innumerable other receptacles of wo, impress the solemn truth, that the misery of man is great upon him. Eccl. 8.6.

Ah! little think the gay, licentious proud,
Whom pleasure, power, and affluence surround,
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste;
Ah, little think they while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain. [*Thomson.*

3. To sport with sin is to sport with death. For sin entered the world, and death followed sin. Rom. 5.12. And death has made this world like Golgotha, a place of sculls—not a fit place then for profane merriment. If all the bones of all the dead were collected into one vast pile, and Jehu should ask, "Who slew all these?" (2 Kings, 10.9)—the answer must be, "Sin slew them all."

Death stands between eternity and time
With open jaws—on such a narrow bridge
That none can pass, but must become his prey.

4. For a man to laugh at sin, is to laugh when he ought to mourn. Will any one make sport with his own disease? Sin is a disease. It is poisonous—it is fatal, too, unless the Balm of Gilead (the blood of Christ) be applied in time. Sin produces guilt and shame. When a man laughs at his sin, he laughs at the fraud by which he has cheated himself. His conduct is not less absurd than wicked. It is the folly of a fool laughing at his own *folly*.

5. To make light of sin, is to make light of the pains of hell. For sin opened the bottomless pit. Sin is the parent of the worm that dieth not. Sin kindled the flame which shall never be quenched. Sin leads to the place of weeping, and wailing, and gnashing of teeth.

O careless, thoughtless sinner! Is it a light thing to fall into the hands of the living God—to feel the weight of his curse—to dwell with everlasting burnings? Canst thou expect to enjoy sinful mirth with jovial companions in hell, from whence the smoke of their torment ascendeth up for ever and ever? Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver. Consider this before the great day of his wrath is come. Think on your ways, and turn your feet to his testimonies. In those testimonies you will find a Saviour revealed. His name is Jesus. Behold, now is the accepted time: behold, now is the day of salvation. Believe on the Lord Jesus Christ, and thou shalt be saved.

6. To sport with sin is to sport with the sorrows of Jesus. And this, considering the dignity of the person of Christ, is the most solemn and awful consideration that can be suggested. It were less guilty to sport with fellow-creatures than with the Son of God.—Never did any person suffer so much from contempt as Jesus did. He was blindfolded and buffeted, and in the grossest manner insulted by the rabble in the high-priest's hall. "Then did they spit in his face." Matt. 26.67. Herod and his men of war set Jesus at nought. In mockery he was invested with a purple robe. A reed was put into his hand for a sceptre, to ridicule his pretensions to a kingdom. And when he was lifted upon the cross, (O horrid to

relate,) they mocked the pangs in which he died. Passing strangers wagged their heads, and said, "If thou be the Son of God, come down from the cross." The chief priests, scribes and elders said, with bitter sarcasm, "He saved others—himself he cannot save." And even the thieves, who were crucified with him, cast the same in his teeth.

And can you, O wanton sinner, join your voice to theirs, to insult him? can you trifle with Jesus, and make light of his prayers, his tears, and groans, and bloody sweat in the garden of agony, the severity of the scourge, and the torture of the crown of thorns? O be persuaded to trace his footsteps to Calvary. There stand and gaze, pause and ponder. If at such a place, with such a scene, you can trifle, what would angels think? "More struck with grief, or wonder, who can tell?"

Around the bloody tree they press'd with strong desire,
That wondrous sight to see, the Lord of life expire!
And could their eyes have known a tear,
In sad surprise had dropt it there. [*Doddridge.*

Now, therefore, be ye not mockers, lest your bands be made strong. Isa. 28.22. If God give you repentance unto life, you will mourn for Christ as one mourneth for an only son, and be in bitterness as one that is in bitterness for the loss of his first born.

Let our readers, such especially as are young, be persuaded to commit to memory the following lines, which express in an agreeable manner the substance of the preceding remarks, and which, by the blessing of God, will well repay the trouble it may cost them:

Who laughs at sin, laughs at his Maker's frowns,
Laughs at the sword of vengeance o'er his head;
Laughs at the great Redeemer's tears and wounds,
Who, but for sin, had never wept or bled.

Who laughs at sin, laughs at the num'rous woes
Which have this guilty world so oft befell;
Laughs at the whole creation's groans and throes,
At all the spoils of death, and pains of hell.

Who laughs at sin, laughs at his own disease;
Welcomes approaching torments with his smile,
Dares at his soul's expense his fancy please,
Affronts his God—himself of bliss beguiles.

Who laughs at sin, sports with his guilt and shame,
Laughs at the errors of his senseless mind;
For so absurd a fool there wants a name,
Expressive of a folly so refined. [*Jos. Stennet.*

NON-CONFORMISTS.

We would take this term in a large sense, as comprehending all in our own country [Britain] who, from the Reformation, disliked and separated from the Liturgy and ceremonies of the Established church, till we come to modern times. It will be obvious that this class includes authors of very different sentiments and character, but our object is only to give brief hints and sketches.

Among the Non-conformists there is a class of divines, whose writings remain imperishable monuments of sanctified talent, learning, and piety, and who have been followed by others down to our own days. No one can well read the practical writings of such Scotch Presbyterians as Guthrie and Dickson; or the English Puritans, Cartwright and Burroughs; or the Independents, Owen and Goodwin; or the Non-conformists, Baxter, Manton, Bates, Howe, Flavel, Charnock, and the once despised Bunyan; or more recent writers, as Henry, Grove, Earl, Grosvenor, and Bennet, without edification: and in their works are some of the finest specimens of the workings of pious and powerful minds, on the subject of religion, in our language. In general, in their writings, there is little interference with worldly politics, and but little, comparatively, with church government. Those living in the rebellion were too much carried away by it: but in many there was much separation from the world, great integrity, indefatigable industry, and a high-toned spirit of piety and devotion. Some were men of great learning. They clearly state the doctrines of the gospel, and guard them (some perhaps too much) on every side; they minutely discriminate between the sincere and the hypocrite; they were acquainted thoroughly with the workings of the human heart, and with the Holy Scriptures—their expositions of which are full of valuable matter. When thrown out of the church and kept, by an unhappy policy, in silence, they turned their leisure to the best advantage in multiplying publications, chiefly on practical devotion.

The character of the age was more scholastic than that of the Reformation, and in this view not so scriptural. The principles of the Reformers were tried out and proved at the very stake: there was not equal distinctness, but there was more simplicity and unction.

A multiplication of distinctions and divisions in their discourses was a fault of the successors of the Reformers, and most of the earlier authors of whom we now speak fell into this fault, and multiplied divisions almost without end. Still their writings not only retarded the decline of religion, but maintained a spirit of deep piety, which they spread in America as well as in this country.

The Non-conformists, after the restoration, were much more generally loyal than the Puritans of the Commonwealth. Time had dissipated false theories, and shown Christians the danger of interfering with this world's politics.

Some of the leading characters demand particular notice. That of Dr. Owen stands eminent in various respects. His devotional, and practical, and expository works, are an invaluable treasure of divinity. It does not appear to me that he took a wise or a christian course, with regard to government; ministers should never direct the politics of this world. *Let the potsherds strive with the potsherds of the earth:* the minister's objects are higher. His character, and his decision to support the protectorate must have had influence in maintaining that usurpation. The defence set up for him falls short of a justification of his conduct, and it is better at once to acknowledge what is deemed the error of an eminent servant of God, than

justify him throughout. His sermon after the king's death would tend to strengthen Cromwell's hand, and he evidently had a close intimacy with that usurper. With this serious drawback on his character, we freely avow, that his writings are eminently spiritual, devotional, and edifying. He is full of biblical learning, sound exposition of doctrine, acuteness, and information. His controversial writings against the Socinians and Papists, on the question of justification, on the Jewish questions, Sabbath, &c., are valuable and important. There is hardly any modern controversy that he has not well digested, and furnished matter for the defence of the truth. He gives expanded and rich views of the fulness of the gospel. His book on the 130th Psalm, is one of the fullest displays of evangelical forgiveness that we have ever seen. The Christian, familiar with the conflicting exercises of experimental religion, will be sensible of its value. It was a real service to the Church to have his works collected as they are (including the Exposition of the Epistle to the Hebrews) in twenty-eight volumes octavo; and they will furnish the student with ample defences of the gospel against its various enemies. He was too minute and systematic in his distinctions for the largeness of scriptural truth; but he enters into the deepest recesses of the heart, shows clearly the evangelical principles by which sin is to be subdued, and more minutely almost than any other writer displays the various details of holy and devotional feeling. He is here invaluable.

Baxter was another eminent divine of these times, of immense reading and writing also. Perhaps he ought not to be numbered among the Non-conformists. In some measure he was indeed led away by the politics of the times; yet, notwithstanding this and some of his controversial writings, and his Reformed Liturgy, this holy man, when silenced, continued to attend the established church. His practical writings are invaluable; powerful, awakening, with deep views of eternity, and the most heavenly meditations on the future state. The defect of Baxter's practical, or rather *experimental* writings, was such as might be expected from his defects in doctrinal views. We do not now remember (even in his most glowing work, the Saint's Rest) any very glowing views of the amazing love of Christ to the most sinful, and the freeness of his salvation. His method of peace to troubled consciences is circuitous and perplexed, instead of the direct road of simple and immediate faith. His Christian Directory is one of his most valuable works. His main power was in addresses to the conscience, in which he was probably more free and unfettered than most writers. His controversial writings are of various character. His Catholic Theology has much valuable information, and his reasons for the Christian Religion contain an able statement of the Evidences. He had to contend at first with Antinomians, who abused the gospel: he was a great pacificator, and those things which, in one view, are the highest excellence of character, seem to have led him into most of his mistakes. From an anxious desire to unite all parties, and to guard most carefully against the abuse of the doctrines of grace, he departed from the

simplicity of the gospel, and multiplied the very divisions, which we may well believe it was the desire of his heart to heal. "Mr. Baxter considered Calvinists and Arminians as reconcileable, making the difference between them of but small account. The scheme of the Arminians appears to me to undermine the doctrines of salvation by grace alone, and resolve the difference between one sinner and another into the will of man, which is directly opposite to all my views and experience. Nor could I feel a union of heart with those .... who hold with the gospel being a new remedial law, and represent sinners as contributing to their own conversion."

Mr. Cecil says—"Baxter surpasses all others in the grand, impressive, and persuasive style; but he is not to be named with Owen, as to furnishing the student's mind. He is, however, multifarious, complex, practical."*

It is painful to see two such eminently holy men, and useful writers, as Owen and Baxter, writing against each other as they do. With a conviction agreeing with Mr. Cecil, (that Owen is much nearer the truth in doctrine,) it is yet painful to see Owen so severely handle such a man as Baxter, and to see Baxter's recriminations. One is only comforted in the thought of their perfect union above, in together magnifying the riches of that grace which has covered all their asperities. What a lesson may such differences teach us of ceasing from man! We learn similar lessons in the disputes of good men, on points of discipline as well as of doctrine.

But it is impossible to enlarge on each individual. Mr. Hervey sums up their respective characters with happy discrimination:—"Dr. *Owen*, with his correct judgement and immense fund of learning. Mr. *Charnock*, with his masculine style and inexhaustible vein of thought. Dr. *Goodwin*, with sentiments truly evangelical, and a most happy talent at opening, sifting, and displaying the hidden riches of scripture; these are, I think, the first three. Then come Mr. *Howe*, nervous and majestic, with all the powers of imagery at his command. Dr. *Bates*, fluent, polished, with never-ceasing flow of beautiful similitudes. Mr. *Flavel*, fervent and affectionate, with a masterly hand at probing the conscience and striking the passions; Mr. *Caryl*, Dr. *Manton*, Mr. *Pool*, with many others whose works will speak for them ten thousand times better than the tongue of panegyric, or the pen of biography."—*Bickersteth.*

Miscellaneous.

To the Editor of the Christian Magazine.

The following extract from the Minutes of the Associate Reformed Synod, at their meeting in 1802, forms a part of the report of a

* Mr. Cecil observes, in his Remains, "There is something so remarkable in the genius and spirit of the gospel, that it is not to be understood by any force of speculation and investigation. Baxter attempted this method and found it vain."

committee consisting of Rev. J. M. Mason, A. Proudfit, and J. Young—said report having been read and approved by Synod. See Extracts for that year, pp. 4 and 24.

"Composures merely human, in article 2, section 3, chapter 3, of public worship, cannot possibly refer, as is manifest from the nature of the subject, to any productions which contain only the doctrines of men. Under that expression are included all those religious poems, however pious and sound in themselves, of which, although the subject be scriptural, yet the structure and management are the work of human genius; and which aim at any thing more than adapting the psalms given in the Bible, by inspiration of God, to the christian worship, by a version as close as the laws of versification will admit. The same distinction is observed in this case, which obtains between a *prose translation* of the scriptures, and *expositions* or *discourses* upon them: the latter are, by all, allowed to be human composures, while they account the former the word of God. And by this principle must the clause be interpreted in the Constitution of the Associate Reformed Church."

In the act of Synod, in 1799, approving the Directories for Worship, &c., we find the following:—"And they do likewise receive the Directories for the public and private worship of God, contained in the aforesaid overture, as holding forth *such things* as are of divine institution in every ordinance of worship." Constit. Ass. Ref. Church, p. 472.

"Do you approve the form of Presbyterial church-government, and the *Directories for Worship*, received by this church, as agreeable to, and founded on the word of God? And do you resolve to maintain and observe them accordingly?" Quest. for Ministers at Ordination, Const. p. 502, first edition.

From the above selections, the following propositions are so plainly deduced as to need no defence:—

1. Our standards teach that the psalms given in the Bible, by inspiration of God, are the exclusive psalmody of the Associate Reformed Church.

2. Our standards teach, that these inspired psalms are the only psalms of divine institution in the ordinance of praise: they are the *such things* as are of divine institution in the ordinance of praise.

3. Every minister of the Associate Reformed Church, at his ordination or instalment, pledges himself—vows—promises, publicly, before God, angels, and men, to maintain and observe this doctrine.

Quest. What is meant by the phrase "in any of the Associate Reformed churches," in the second article of our constitution, concerning the singing of psalms?

Ans. The Associate Reformed Church, or any particular Associate Reformed Church, is composed of professing Christians, who, by their profession, agree to be regulated by the standards of said church. It matters not where their bodily presence may be, whether in a General Assembly Presbyterian, a Dutch Reformed, a Method-

ist, or a Roman Catholic worshipping assembly; still are they in an Associate Reformed church, until, at their own request, they are dismissed, or, on account of their own misconduct, expelled from that church.

Should you, sir, judge the above worthy a place in your valuable periodical, you will oblige your humble servant, JAPHETH.

DR. CHALMERS.

Aberdeen, March 6, 1833.

My Dear Friend—There is one individual in the Scottish church, of whom it was said, by a distinguished American, that it was worth a voyage across the Atlantic to hear him. And I suppose that no American who visits Scotland, returns without either seeing or hearing Dr. CHALMERS: certain it is that, with the exception of the late Robert Hall, of Bristol, there is no one member of the British church, respecting whom so much has been said and written as this distinguished son of Scotland. And it might therefore seem an unpardonable neglect, if I did not tell you something about him; but I cannot promise to give you any thing new. You will need no critique upon his works—they have already told the world what are his views on theological questions, and what sort of intellect he possesses. After all that has been said about him, I do not recollect to have seen any biographical sketch of him in any of our periodicals: I will therefore proceed to give you what little information on the subject I have been able to gather in this his native land.

Dr. Chalmers was born at Anstruther, a small town on the coast of Fife. He received his collegiate education at St. Andrews; and after his lincensure as a preacher, he was employed as an assistant to the minister of Cavers, in Roxboroughshire. In 1803, he was ordained minister of Kilmany, a retired parish, situated amid the green hills and smiling valleys of Fife, and in the immediate vicinity of St. Andrews. For a short time after his settlement, he delivered courses of lectures on natural philosophy and chemistry at St. Andrews, and it is said drew from the university lecture-room nearly all the students. His first appearance as an author was in a pamphlet on what was called the Leslie controversy—in which Playfair, Dugald Stewart, and some of the more distinguished scholars of the Scottish metropolis were engaged. In this he vindicates the clergy of the Scottish church from the charge of a want of mathematical knowledge, and it is written with a good deal of wit. In 1805, he offered himself as a candidate for the then vacant chair of mathematics in the University of Edinburgh, and it is said that there was a very considerable chance of his success; but he was induced, from the anxiety of his friends that he should continue in the ministry, to withdraw. His next publication appeared in 1808, and is entitled an "Enquiry into the extent and stability of national resources." The work displays very considerable talent, and is written with his usual eloquence. In it he endeavors to support a theory, which is cer-

tainly, at first view, fanciful—the independence of Great Britain on foreign trade. Up to this time, his mind seems to have been principally occupied with mathematical and philosophical studies: the common report, and from all I can learn the true one, is, that he had not those deep convictions of religious truth which the ambassador of Christ should have. About this time, however, while engaged in writing the article "Christianity" for the new Edinburgh Encyclopædia, a happy change in his views and feelings took place—a change which led him to devote all the powers of his mind to that cause which he now loves so much, and of which he is so distinguished an ornament. His zeal, his earnestness, and his eloquence, soon attracted attention, and during the latter part of his residence at Kilmany, the people flocked from St. Andrews, Dundee, and the neighboring parishes, to hear him.

In 1815, he was translated to the charge of the Tron church, of Glasgow. While in this city, prodigious crowds attended him. Besides the ordinary labors of the pulpit, which, from his published "Sermons" and "Discourses," we may suppose to have been very great, he engaged in various plans for the improvement of the education of the poor; and, notwithstanding the prejudices and the opposition which he had to encounter, he was eminently successful. While engaged on these plans of benevolence, he published, in a series of numbers, his work entitled "Christian and Civic Economy of large towns." In 1819, he was removed to the new church and parish of St. Johns, where he continued to prosecute his plans, until his removal to the chair of moral philosophy at St. Andrews, in 1823. The lectures which he delivered while in this situation have not been as yet published; but from the manuscript notes of them which I have read, I would give my decided preference to them of all the systems with which I am acquainted. Dr. Chalmers, instead of taking either that semi-infidel or that total-infidel stand, which so many moral philosophers have taken before him, speaks as becomes one who has the christian revelation before him, and as it especially becomes one who holds the office of a christian minister. His system is particularly valuable, as it shows the intimate connexion between moral philosophy and the christian theology.

Dr. Chalmers was offered, at various times, an Edinburgh charge: he was for a long time impressed, however, that he could be more eminently useful in a theological chair, and therefore did not accept these offers. In 1828, when the theological chair of Edinburgh university became vacant, Dr. Chalmers was, with one voice, elected. He removed accordingly from St. Andrews, and commenced with his usual activity on the duties of the new scene to which he was called, and in which he was desirous of being placed. Before this time, I am informed by several who attended the hall of divinity, the students considered it a complete penance to attend the lecture—their object seemed to be to evade the divinity lecture as much as possible: now, the difficulty is to secure a good seat. In his theological lectures there is the same fervid, earnest eloquence, which distinguishes his most elaborate pulpit discourses. I have listened

to some passages in these lectures, which will compare with the most splendid passages in his "Astronomical Discourse." And, what is very unusual in a theological hall, he receives the same display of approbation from his students which is commonly given in the popular assemblies of Britain to a favorite speaker. Dr. Chalmers has certainly done much, and will, if spared, do yet much more good to the national church of Scotland, not only by his able advocacy of thoroughly evangelical sentiments in the General Assembly, but also, by his inculcating them from the chair, and especially, by his recommending to patrons those who give decided proofs of piety and attachment to the truth as it is in Jesus. The doctor is an unpolished, but a most powerful orator: he is a very Boanerges: no one can listen to him unmoved. He speaks from the heart to the heart.—What an ordinary preacher would be afraid of uttering, he pours forth, with deep and affectionate anxiety, into the ears of a deeply attentive auditory.

"Can earth afford
Such genuine state, pre-eminence so free,
As, when arrayed in Christ's authority,
He from the pulpit lifts his awful hand,
Conjures, implores, and labors all he can
For re-subjecting to divine command
The stubborn spirit of rebellious man."

In private life, Dr. Chalmers is every thing that is amiable: with high genius he unites profound humility.

Yours, truly, J. F.

The Editor of the C. Magazine, Geneva.

For the Christian Magazine.

THE RIGHT OF PRIVATE JUDGEMENT IN MATTERS OF RELIGION.

The main hinge of the controversy between Romanists and Protestants, is the right of individuals to judge for themselves respecting the doctrine of their teachers. If this right be denied, it is mere trifling to talk of a *rule of faith.* Neither the word of God, nor human traditions, can be a rule of faith to those who may not exercise their own minds upon their meaning and application. Faith is a reasonable service. The use, then, of a rule of faith, implies an exercise of the mind. To deny this right, is to cut off communion between the mind of the private Christian and his Maker, through the medium of God's own word. It leaves nothing as the object of faith but the testimony of man. On this scheme, the minds of the people have nothing to do with the truth of God, nor their consciences with his authority: God is excluded from the throne of the human soul, and the priest—in pretence his vicar, in reality his rival—has vaulted into his place: "He sitteth in the temple of God, showing himself that he is God." Where this system obtains, the clearest testimonies from the holy oracles have no more influence against the word of the priest, than the oracles of the sybil. No matter how loudly and clearly the God of the Bible may speak to such deluded beings, their religion forbids them to hear: the priest

is the god with whom they have to do. This is the strong hold of popery, by which the priesthood exercise unlimited control over the souls and bodies of men, and whilst they retain this, their position will be impregnable. Let us examine the claims of this human lordship over the mind and conscience of reasonable, accountable, and immortal man. We have seen that the Romish doctrine on this subject leads to atheism—to "worshipping and serving the creature, passing by the Creator, who is blessed for evermore."

2. It nullifies the revelation of God to the people; for, if they may not hear for themselves what God hath spoken to them, it is to them as if there were no revelation. To say that the revelation is made through the priests, when they give infallibly the interpretation of it, is to put them into the same predicament with inspired prophets and apostles, through whom God spake unto the fathers; and then we may demand of them the *proof* of their inspiration, which if they do not produce they must be held false prophets, who have spoken lies in the name of the Lord.

3. It strips man of his chief glory, his most characteristic distinction from the beasts that perish—communion with God. The votaries of popery dare only hear and obey the church—that is, the priests, individually or collectively: with God they dare not commune, lest He should contradict the church.

4. It leads to hypocrisy in those who happen to read the scriptures, by requiring them to profess to believe as the church believes respecting the meaning of them, even when their own opinion is the reverse—while the Jesuitical distinction between opinion and faith, makes Popery entirely consistent with Paganism, or Mohamedanism, or atheism, in sentiment.

5. It leads to skepticism, by requiring the profession of dogmas which contradict the clearest testimonies of sacred scripture, of reason, and even of the human senses.

So much for the *argumentum ad absurdum*. Let us now inquire at the mouth of the Lord whether we are the Lord's freemen, or whether we are the servants [slaves] of men.

It is the privilege of any person to whom a written communication is addressed, to read and understand it for himself, unless some higher authority interpose its veto. If, then, the Lord God of the holy prophets has made a written communication of his will to men of every description, and of every nation, it is the duty and privilege of those to whom it is addressed, to read and understand and believe and obey it. "Blessed is he that readeth, and they that hear the words of this prophecy." Rev. 1.3. "He that hath an ear, let him hear what the Spirit saith unto the churches." 2.17. The Epistles are addressed to whole churches, not merely to the rulers of them: "Paul, a servant of Jesus Christ, called to be an apostle ——to all that be in Rome, beloved of God, called to be saints." Rom. 1.1,7. "God, who at sundry times, and in diverse manners, spake in time past unto *the fathers* by the prophets, hath in these last days spoken *unto us* by his Son." Heb. 1.1,2. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus,

Galatia, Cappadocia, Asia, and Bithynia." 1 Pet. 1.1. "My *little children*, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2.1. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1.1. The great Apostle and High Priest of our profession has enjoined—"Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me." John 5.39. It is recorded, in honor of the Bereans—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." Acts 17.11. 1 John 4.1, may be regarded as a key text on this subject, fitted to all its intricate wards: "Beloved, believe not every spirit, but try the spirits whether they are of God." The test in this trial—the direction to try the spirits, and the persons addressed, deserve to be distinctly marked.

1. The test. The spirits are the prophets, or teachers, of whom the apostle writes; called spirits from their claim of acting under the authority of the Spirit of God. But, as contradictory teaching could not all proceed from the same spirit, it was the duty of Christians to distinguish between the Spirit of Truth and the spirit of error. By what test, then, are the spirits or teachers to be tried? Obviously not by themselves; for if the thing to be tried is the test itself, there never can be any discrimination between true and false, genuine and spurious. But this is the test in the Romish church: the teachers are the infallible expounders of God's will, and the rule of faith of course—however erroneous, they will justify themselves. Human traditions are not the test; for they are expressly forbidden by our Lord: "Ye make the law of God of none effect by your traditions." "In vain do they worship me, teaching for doctrines the commandments of men." Human authority, when admitted to fellowship with divine, always usurps the highest place, and is the fruitful source of error and every abomination. The unanimous consent of the Fathers is not the test; for there is no such consent, but the same difference for substance which obtains now. There remains, then, the Holy Scriptures, the authenticated revelation of God, as the only rule, and the Holy Spirit, speaking in them, the only infallible judge. To this rule, or test, the apostle directs us in the second and sixth verses of this chapter: "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God," v. 2; "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error," v. 6. To this other scriptures agree: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2.20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is. 8.20. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4.2. The perfection

of the divine word, for all its purposes, as a rule of faith and guide in matters of religion, is declared at length, Psalms 19: and 119—"Thy word is a lamp unto my feet, and a light unto my path," v. 105; "I have more understanding than all my teachers: for thy testimonies are my meditation," v. 99. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16.31. "These are *written*, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20.31. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3.16,17. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22.18,19. The very nature of divine revelation for the direction of our faith and life, implies that it is the rule of both. Can any teach like God? Is any law to be put upon a level with his? If He has come forth as a teacher, every other voice must be hushed; if He commands, his will must be obeyed; and if His direct instructions and laws have been recorded by his authority, they must be supreme in regulating our faith and our lives. Faith respects the testimony of God, and that is found in his word: obedience implies law and authority, and these are found in the same word. The laws of the state are the rule of the citizens, in their legal transactions: the claim of other books, or private opinions, to decide on these things, would be laughed to scorn.

2. What is implied in the direction to try the spirits? That it is the privilege and duty of the persons addressed to use the faculties which God had given them, and employ the rule of his word to determine who were true and who were false prophets. The command, implies the obligation to obey: "Believe not every spirit." The mere teaching, is not enough; you must ascertain whether the teaching be correct.

3. The persons addressed, are those who are taught, who are put upon their guard against false teachers. Our Lord forewarns his followers, that many should come in his name who would only be wolves in sheep's clothing, and directs how they might be detected; not by the circumstance of their regular ordination, but by their fruits, that is, their doctrines—the appropriate fruits of *teachers*. If mere regular ordination secures infallibility, we should have heard it: but on this point the scriptures are silent. On that supposition, the Jewish high-priest and sanhedrim, who condemned Christ, were infallible, and the sons of Eli did no harm; nay, Luther and Calvin were right in preaching and writing that the Pope is Antichrist!

The conclusion is, that every person is bound to inquire into the truth of the doctrines taught him, as one who must give account of

himself to God. The plea that his teachers led him astray, will avail him nothing who had the word of God to direct him to try his teachers, and who indolently and meanly neglected to use it.—That "voluntary humility," which, out of compliment to human usurpation, disobeys the divine counsel, and rushes blindfolded into perdition, deserves and will be visited with shame and everlasting contempt. Let all, to whom the word of God has come, be thankful for the invaluable blessing—be diligent in searching it—read it frequently, carefully, in course, comparing parallel passages, consulting good commentators, and chiefly praying for and relying on the teaching of the Holy Spirit, that by his grace they may use it as a lamp to their feet and a light unto their path, yield their minds to its truth, their consciences to its authority, and their lives to its law;—so will He guide them with his counsel, and afterward receive them to glory.

Literary, Scientific, & Religious Intelligence.

To the Editor of the Christian Magazine.

Bloomingburgh, May 27, 1833.

Sir—I am instructed by the Associate Reformed Presbytery of New-York, to request you to publish in the *Christian Magazine* the following report, adopted by Presbytery at their last stated meeting, held in Newburgh, on the 3d inst.

The committee to whom was referred the subject of an Education society, beg leave to report the following resolutions and draft of a constitution for the proposed society, and also one for auxiliary societies:—

Resolved, 1. That agreeably to the recommendation of Synod, at its last meeting, this Presbytery form themselves into an Education society.

Resolved, 2. That a committee of three members be appointed to attend to the business of the society, during the recess of Presbytery—their proceedings being subject to the review and control of Presbytery at its meetings.

CONSTITUTION.

Article I.—This society shall be called the *Education Society of the Associate Reformed Presbytery of New-York.*

Art. II.—The object of this society shall be to look out, and encourage in obtaining an education for the gospel ministry, pious young men in connexion with the Associate Reformed church, who may appear to be qualified in gifts and graces for usefulness in the Lord's vineyard, and to aid such as are indigent.

Art. III.—The moderator of presbytery shall be, *ex officio*, president of the society. Other members of presbytery shall be members and managers; and other persons may become honorary mem-

bers, by contributing to the funds, each not less than fifty cents per year, or five dollars at one time.

Art. IV.—A secretary and treasurer shall be appointed, annually, to act, together with the moderator, as a committee in conducting the concerns of the society in the interval between the meetings of presbytery.

CONSTITUTION OF AN AUXILIARY SOCIETY.

Article I.—This society shall be called the ——— Society, Auxiliary to the "Education Society of the Associate Reformed Presbytery of New-York." Its object shall be to aid the funds of the parent society.

Art. II.—Every person contributing not less than twelve and a half cents quarter-yearly, shall be a member of the society, and every person who shall contribute five dollars at one time, shall be a member for life.

Art. III.—The officers of the society shall be a president, a treasurer, a secretary, and three other directors.

Art. IV.—The directors shall have power to appoint a collector for every twelve members.

Art. V.—It shall be the duty of the collectors to make their returns quarterly to the treasurer of the society, and of the treasurer, to make returns at the stated meetings of presbytery to the treasurer of the parent society.

Art. VI.—There shall be an annual meeting of the society, when officers shall be chosen, a report read, and a collection taken up to aid the funds.

Resolved, That it be recommended to the congregations under the care of this presbytery, to form Education societies auxiliary to that of the presbytery, or to raise funds for the object in any other way more suitable to their circumstances; and to co-operate with the presbytery in looking out suitable young men for the work of the ministry, and in importunate prayer to the Lord of the harvest that he would send forth laborers into the harvest.

Rev. Mr. McCarrell was appointed secretary, and Mr. Daniel Farrington treasurer, of the parent society.

By order of Presbytery. H. CONNELLY, *Clerk.*

INSTALLATION.

At a special meeting of the Associate Reformed Presbytery of New-York, held in Union church, Bloomingburgh, on the 16th of May, inst., the Rev. HENRY CONNELLY was installed pastor of said church. Sermon, and address to the pastor, by the Rev. John McJimsey. Address to the people, by the Rev. Malcolm N. McLaren.

TRANSLATION.

Rev. M. N. MCLAREN, having accepted a call from Hamptonburgh congregation, was received as a member of this Presbytery, on the ground of a transfer from Saratoga Presbytery. His installation is to take place on Tuesday, the thirteenth of August next, at eleven o'clock A. M. H. C.

ITALY.

Professor Tholuck, of Halle, has recently resided for a considerable period at Rome; and has investigated, with a penetrating eye, the policy of the Roman church for the extension of its dominion. The following extracts, translated from a late publication by him, cannot fail to interest all who are concerned for the triumph of the gospel in all its purity and truth.—*Edinburgh Christ. Inst.*

State of the Roman College de Propaganda.—This establishment, the activity of which in former times extended over so wide a field, was founded in 1622, by Gregory XV.; and was afterwards enlarged by Urban VIII. From Urban it received a capital of 615,000 scudi, (equal to so many Spanish dollars,) and a yearly revenue of 24,000. This pope also assigned it the splendid palace which it now occupies.

The first occasion of this important establishment was a foundation given by the Spaniard Vides, for ten young men of different nations. To this was annexed, in 1637, a new foundation of Cardinal Onofrio, for twelve pupils, who were to be selected from among Georgians, Persians, Nestorians, Jacobites, Melchites, and Copts. In 1639, the same cardinal added yet another fund, for thirteen Ethiopians and Brahmins. To all these was added a foundation for Chinese and Japanese; but as it was found that the converts from these countries could not bear the climate of Rome, the establishment for them was transferred to Naples.

The establishment of Rome has, at the present time, about eighty pupils: and among them are eighteen Armenians, five Maronites, and several Hollanders, Illyrians, and Germans, from different provinces; among whom the writer found several former Protestant theologians from the Duchy of Weimar. The pupils live generally two in one cell—are required to be very diligent—and are placed under close supervision. It is only with very special permission that they can ever go out alone—being obliged to make their excursions in companies, walking two and two together. They wear black dresses with five red buttons—the five wounds of Christ—with long black stripes hanging down the back; and a red belt round the body—the symbol of that sacrifice of life to which the missionary devotes himself.

In regard to the plans and operations of the Propaganda, very little becomes known to the public. The secretary of the congregation lays before it, every year, a report of the proceedings of the institution. One of these reports, however, made at the very period when the Catholic church had the richest harvest of proselytes, (at the end of the seventeenth and beginning of the eighteenth century,) and by the secretary of the Propaganda, Urban Cerri, has nevertheless seen the light. A copy of it fell into the hands of Sir Richard Steele, who procured it to be translated by Michael de la Roche, author of the "Memoires de Litterature," and printed it with a witty and sarcastic dedication to Pope Clement XI., under the title—"An Account of the State of the Papist Religion throughout the World; written for the use of Innocent XI., by Mons. Cerri; published from the Italian Manuscript. Lond. 1714." There is in this report, in reality, something grand and imposing. All heathen lands, and

those countries which have fallen away from the pope, are regarded as rebellious provinces; which, by degrees indeed, but yet in due time without fail, must be brought under the dominion of their rightful sovereign. The map of the whole world lies spread out before the Propaganda; and of each land it is announced, how far the hand of the dial has advanced toward the meridian sun of Papacy. Among others, there was then much hope expressed of Denmark; while of Sweden and Hamburgh it was said, that the papal chair might well nigh give them up for ever. Even at that time, the efforts of the Propaganda seem to have been much more directed toward heretical and schismatic Christians, than toward the heathen; although at that period the countries of Tonquin and China presented so much room for hope. Still more, at the present day, does the activity of the Propaganda seem to be directed toward schismatic Christians—toward England, Scotland, Ireland; the Greek Christians in Dalmatia, in Wallachia, and the Turkish empire; the Armenians, Nestorians, Copts, &c. But the account given some years ago in the newspapers, that the Coptic patriarch had acknowledged himself subject to the chair of Rome, is entirely without foundation: it arose out of a boyish trick, which was put upon the College of Cardinals, and of which they were the dupes—a thing which does not often happen. Of late, also, the Pope has been doing a good deal for North America.

PROTESTANT CHURCH IN FRANCE.

Conversions are frequently occurring from popery to protestantism. The following is a recent and remarkable illustration. The town of Malaucene, in the department of Vaucluse, which is connected with Avignon, where formerly dwelt the popes, from Clement V. to Gregory IX., has always been under the most bigoted dominion of the Roman Catholic priesthood. On every side are chapels and niches dedicated to papal saints; and the true worship of God had been superseded by the grossest idolatry. Lately, however, some Bibles have penetrated the place, and the perusal of them has been conspicuously attended by the blessing of God. M. Renous, a pious protestant minister, hearing that some of the people were assiduously studying the word of God, and were even preparing to throw off the yoke of popery, repaired to the place, and has been laboring diligently among them in preaching the doctrines of salvation. The attendance at his discourses has already increased from twenty to two hundred: thirty heads of families have sent in a declaration to the mayor, that they are determined to live and die protestants; and have demanded the protection of the laws as a religious body. M. Renous describes his discourses as being interrupted with the frequent exclamations of his astonished and delighted auditors; contrasting the blessedness of simple christian truth, and the offer of free pardon through the blood of the Saviour, with the follies and penances to which they had been accustomed.—*Edin. Chris. Inst.*

THE

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For the Christian Magazine.

LIBRARY CASE.

A Statement of Facts, and Ecclesiastical proceedings, in relation to the Theological Library and Funds of the Associate Reformed Church; now in the possession of the Trustees of the Theological Seminary at Princeton, under the care of the General Assembly of the Presbyterian Church; and claimed by the Associate Reformed Synod of New-York, as their rightful property: accompanied with explanatory remarks, for a correct understanding of the case.

At a meeting of the Associate Reformed Synod of New-York, held at Geneva, in September, 1832, the following resolution was adopted:—

"*Resolved*, That a committee, consisting of the Rev. Messrs. McJimsey, McCarrell, and Wallis, be appointed to publish a circular, stating the reasons by which we are compelled to prosecute our claims in a civil court, for the recovery of the Theological Library and Funds of the Associate Reformed Church, now in the possession of the Trustees of Princeton Seminary, under the care of the General Assembly of the Presbyterian Church."

In obedience to the foregoing resolution, the following statement of facts, in relation to the case, has been prepared by the committee, and is now published, as exhibiting a correct view of the merits of the case.

JOHN MCJIMSEY,
R. H. WALLIS,
May 28, 1833. JOSEPH MCCARRELL.

CIRCULAR.

A suit in a civil court of law, for the recovery of this extensive and valuable library, and other funds, transferred to Princeton seminary, either having been, or being about to be instituted in the state of New-Jersey, by commissioners appointed for this purpose by the Associate Reformed Synod of New-York, it is deemed no more than an act of justice to the cause, as well as a token of respect to public opinion, that the question at issue, between this Synod and the General Assembly of the Presbyterian church, be fairly presented to the public, that there may be a just and correct understanding on this controverted subject. This is not done with any intention or

expectation of influencing that high and respectable civil tribunal to whose decision we have been compelled, as a Synod, to appeal, as we believe, for an act of justice in regard to our rights: clothed with authority, for the impartial administration of law and justice, and distinguished as it is for its legal knowledge and wisdom, it would justly spurn, with indignity, any improper attempt to influence its decisions; and we have the fullest confidence in the impartiality and equity of its verdict. Neither is this statement, with respect to the facts of the case, made to the public with the design of enlisting their prejudices in our favor; but for the warrantable purpose of removing them; as it is well known that many individuals in the Presbyterian church, and it may be in other churches, are either uninformed or misinformed on the subject. Another object, and an important one too, which we have in view in making this public statement, is, for the purpose of vindicating the Synod with which we are connected, from the odium of unnecessarily going to law with a respectable sister church, in a question of property. The examination of the facts and proceedings connected with the case, with christian candor and an honest inquiry after the truth, it is believed, will protect the Synod, with all impartial men, against any imputation of this kind. And is it unreasonable to expect—rather, may we not claim it as an act of justice and candor, that all who really wish to understand the merits of the case at issue, and to form a correct opinion in regard to it, will not be unwilling to take the trouble of reading a statement of facts, and of argument founded thereon—which, in our view, fully justify the Associate Reformed Synod of New-York, in the course they have thought it their duty to adopt? In the remarks to be made, we disclaim all intention of doing any injustice to that large and respectable branch of the Christian Church, which, as we believe, improperly withholds from the Synod its just rights. If, in any instance, the remarks made wear the appearance of unkindness or severity, the first question which ought to be asked is, Does the course of conduct, pursued by the General Assembly in this affair, give any just ground for them? Censure, when merited, is neither unjust, nor inconsistent with the law of kindness. Nought shall be set down in malice, or with intent to deceive.

In order to have a fair and full view of the case, it will be necessary, in the first place, to inquire, For what ecclesiastical body the library in dispute was originally acquired, and to which, of right, it belonged?

On this point, we must refer our readers to some facts and proceedings which took place in the history of the Associate Reformed church more than thirty years ago—as early as the year 1801. The Synod of the Associate Reformed church, which was its highest judicatory, and whose jurisdiction extended over all the presbyteries and churches in the body, at its annual meeting, held in the city of Philadelphia, in May of that year, having taken under their consideration the necessity of providing for their vacant churches a stated ministration of the gospel, appointed the Rev. John M. Mason, to visit Great Britain and Ireland, for the purpose of obtaining an im-

mediate supply of ministers for our destitute congregations; and also to solicit funds, and purchase books, with the view of establishing a Theological Seminary, under the care of the Synod, for educating and raising up a suitably qualified ministry among ourselves. And the appointment was made and accepted on the condition, that the necessary expenses of the mission be paid by the Synod, and that his congregation in the city of New-York be provided with a constant supply of preaching during his absence, free of expense.*

In obedience to this synodical appointment, the Rev. John M. Mason accordingly visited Great Britain and Ireland the same year; and, as the public agent of the Associate Reformed Synod, received liberal donations, in money and books, for establishing a Theological Seminary, and for providing it with a suitable library. The public object of his mission, and the result of his efforts, in collecting and purchasing, with the monies received, a theological library for the use of a seminary in the Associate Reformed church, are clearly set forth in his report to the Synod, at its meeting held in the city of New-York, in October, 1802, soon after his return.†

Now, it is a fact—which may be here stated, and it ought to be remembered in the examination of the point, "For what ecclesiastical body the library in question was originally acquired"—that this mission was performed, and this theological library was procured, for the use and benefit of the Associate Reformed church, before the organization of the General Synod: all this was accomplished, under the direction and authority of the Associate Reformed Synod, in the years of 1801 and 1802—and the organization of the General Synod did not take effect until the year 1804. The Associate Reformed church, therefore, had the actual possession of, and all the right and title in this library, as the public property of the church, before the existence of her General Synod. It may be well to remember this fact, as the committee of the board of Princeton seminary, in their report to the General Assembly, attach marvellous importance to the existence of a General Synod of the Associate Reformed church, in order to find a rightful owner to this identical library.

This brief statement, supported by such authentic documents, shows, most unquestionably, for what ecclesiastical body the library, now at Princeton, was originally acquired, and, of course, to which of right it belonged: this was the Synod of the Associate Reformed church. It was obtained by their public agent, appointed, for this express purpose, by its highest judicatory, at their expense, and, by the grant of the donors themselves, for the use and benefit of a theological seminary in the Associate Reformed denomination: accordingly, it remained in their possession, as their undisputed right, from 1802 until May 1822, a period of nearly twenty years, and all this time for the use and benefit of the theological seminary in the Associate Reformed church. Now, with all these facts before us, it may appear somewhat strange, that this valuable library, obtained by the

* See printed Minutes for 1801, pp. 14, 15.
† See printed Minutes for 1802.

plans and exertions and sacrifices of our own church, aided by the liberality of christian friends and benefactors in a foreign country, should now be claimed as the property of another denomination, for the use and benefit of a theological seminary for which it was not originally designed. Wherever the blame lies, it must be evident, that in the use of it by the seminary at Princeton, under the care of the General Assembly of the Presbyterian church, the original object for which it was collected is changed—the design of the donors is perverted—good faith is not kept with them; because their benefactions, as now used, are applied to the use and benefit of a seminary, and of an ecclesiastical body, for which they were never intended.

2. The library in dispute, then, being now in the possession of an ecclesiastical body for which it is manifest it was not originally acquired, and to which it did not originally or rightfully belong—let us next inquire, How it came to be in the possession of the General Assembly of the Presbyterian church, or, which amounts to the same thing, in possession of the board of trustees of the theological seminary at Princeton, who are their subordinate agents, and who have the property in question in trust—and what plea they set up for retaining it?

And on this point we freely admit, and are prepared to prove, that it was by means of the unauthorized and unwarrantable agency of the General Synod of the Associate Reformed church. And the plea set up for retaining it, by those who have it in their possession, is, that it is in virtue of a union between the General Synod of the Associate Reformed church and the General Assembly of the Presbyterian church, which was ratified, by their respective judicatories, in May, 1822.

This plea, with whatever plausibility it may be urged by the friends of this union, on both sides, we cannot but think, will be considered as untenable, if examined with impartiality. In our opinion, it must be clearly and fairly made out to be a legal, constitutional union, agreeably to the spirit and letter of the ecclesiastical constitution of the Associate Reformed church, before the validity of the claims founded upon it can be admitted. If the union, alleged in justification of the transfer of the library, and other funds, from the original and rightful owners to the seminary at Princeton, and set up as the plea for retaining them in their possession, be unconstitutional; if the delegates to the General Synod of the Associate Reformed church had no authority to alienate the property of their church; if, in doing so, they transcended their constitutional powers—their act was null and void, and possessed no legal and binding authority whatever on the church, of which they were the representatives and delegates. This must be admitted as a legitimate inference, by all intelligent and real friends of constitutional right and liberty, whether in church or state. Now, that the act of General Synod approving the union, improperly so called, and making the transfer of the library and funds of the Associate Reformed church to the General Assembly of the Presbyterian church, was unconstitutional and illegal, seems

to be a point now generally conceded. It is a point which the committee of the board of trustees of Princeton seminary were not prepared to controvert—probably because it appeared incontrovertible—and even admitted it in their printed argument, *ex gratia argumenti;* and, notwithstanding, this same committee reported that the property in question did not belong, *either in law or equity*, to the Associate Reformed Synod of New-York With such an admission, tho' it were only for argument's sake, it is passing strange, that men of high standing in public estimation for their legal learning, should have arrived at such a conclusion. But, so they did: and the board, and the General Assembly, at its meeting in 1832, following in the same track, and without offering a single additional reason in support of the opinion, have adopted the same Princeton report, and consequently are justly chargeable with the same inconsistency.

Let us further examine the matter, and see whether the act of General Synod was constitutional.

If the General Synod had the right and power to dissolve the Associate Reformed church in its constitutional organization, and alienate its property, the ecclesiastical constitution, under whose authority they acted, must unquestionably have given them that right and power: but such a provision, conveying such unlimited, arbitrary power to the delegates of the General Synod, or any other judicatory of their church, will be sought for in vain in our excellent constitution. The act of Synod, passed at its meeting held at Greencastle, May 31, 1799, by which it was adopted, and which is prefixed to it, declares it "to be the Constitution and Standards of the Associate Reformed Church, in all matters relating to Doctrine, Government, Discipline, and Worship: of all which the judicatories, and members of the church, are required to take notice, that they may govern themselves accordingly."* And the Formula of questions, required by the constitution, to be put to ruling elders and ministers, at their ordination to their respective offices, also clearly shows that it is the standard by which they are to regulate their official acts, in their ecclesiastical proceedings.† The constitution, adopted by the Synod of the Associate Reformed church, at Greencastle, in 1799, must, therefore, be considered as our ecclesiastical bond of union. It is the *charter*, founded, as we believe, upon, and agreeable to the sacred scriptures, which we consider the only supreme and infallible arbiter in matters of religious faith and duty: we say, it is the charter, solemnly and judicially recognized by that branch of the visible church with which we stand connected, acting through its delegates and representatives—which defines and secures her ecclesiastical freedom and privileges. It declares explicitly the purposes for which, as a church, we have associated, and the rules by which her members, and officers, and judicatories, are to be governed. It plainly teaches, that all the authority with which her officers and judicatories are invested, is of a delegated and limited nature, and delegated for the important object of promoting the edification

* See Constitution, pp. 5. 6.

† See Constitution, pp. 484. 502.

and interests of the whole church. Now, this being the case, we ask, In what part of this adopted constitution and received standards, did the delegates of General Synod find their authority to break up the order of the church, dissolve its organization, and alienate its property to another denomination? If it be any where, it must be in that part of the constitution which relates to the powers and duties of a General Synod, which will be found under the head "Of Synodical Assemblies," chap. 6, sect. 2, pp. 506, 507. After stating the circumstances under which it would be proper or expedient to organize a General Synod, and in what manner the delegates are to be apportioned from the different presbyteries, it states what are its duties, and how far its authority in judicial matters, respecting the general interests of the church, may extend.

That every one may judge for himself, we will set down the very clause which defines the powers and duties of General Synod, in the words of the constitution:—

"The General Synod, thus constituted, is, in every respect, to the particular synods, what the latter are to the presbyteries within their bounds. It is also the province of the General Synod, to decide questions respecting doctrine and discipline—to bear testimony against errors and immoralities—to correspond with other churches; and, in general, to preside over the religious interests of the church at large. But no regulations, intended to be universal and permanent, shall be established, without previously transmitting them to the several presbyteries, that they may have time to consider, and report their judgement thereon." Consti. pp. 506, 507.

As this is the only clause in the constitution, which relates to the power of the General Synod, let any one, if he can, point to the part in it which delegates authority to that court to dissolve the Associate Reformed church, in its distinct organization, and alienate its property to another denomination. If it be said, the power is delegated to it in the clause expressed thus—"To preside over the religious interests of the church at large:" this must unquestionably mean the religious interests of that section of the christian church where it had official authority to act as its highest judicatory. But, by the act above referred to, instead of presiding over the religious interests of the church of which they were officers, these interests were abandoned, or they were handed over to the superintendence of another judicatory, and of a distinct denomination. If it be said that the clause requiring the transmission of "regulations, intended to be universal and permanent, to the several presbyteries, that they may have time to consider, and report their judgement thereon," delegated to General Synod the constitutional power which it exercised in the case in question—we answer, so far is this from being true, that we believe it can be clearly shown, to every impartial mind, that the act of General Synod, ratifying this union and making this transfer of the library and funds to Princeton seminary, was passed in direct violation of this and another provision of the constitution. The provision of the constitution just referred to, and

from which some would infer that it clothed the General Synod with such undefined and unlimited powers, that it had the authority to dispose of the church over which it presided, and of her property, just as it pleased, is expressed in these words—"But no regulations intended to be universal and permanent, shall be established, without previously transmitting them to the presbyteries, that they may have time to consider, and report their judgement thereon." Const. ch. 6, sec. 2. No. 7.

Now, in the present case, the fact is, that the judgement or authoritative decision of a majority of the presbyteries, was against the measure, in regard to the union and the transfer of the library and funds of the Associate Reformed church, which was transmitted to them by the General Synod, for their judgement thereon.

"This provision was obviously intended as a check upon the powers of the General Synod. It closes an enumeration of those powers, and is introduced with the exceptive particle 'but.' It refers matters to presbyteries for their judgement. This term is never used of any church judicatories, acting in their official capacity, in the sense of a mere advice, but always as an authoritative decision. The decision of a majority of presbyteries, then, against any measure proposed by General Synod, must be considered as conclusive against it, in a manner analogous to that in which a bill, which is originated and passed in one branch of the state legislature, is lost by the opposition of a majority in the co-ordinate branch. The decision of a majority of the presbyteries against any measure referred to them, is considered, in the General Assembly, conclusive; but the General Assembly of 1821, assert that the constitutions of the two churches are the same in their form of government; therefore, the advocates of the measure themselves being judges, the decision of a majority of presbyteries against the union, should have set the matter at rest. The case is stronger if the regulations respect a change in the constitution. Such a change cannot be made in the constitution of the United States, in the smallest particular, without the concurrence, judicially expressed, of three-fourths of the particular states; nor in the Presbyterian church, without the concurrence of two-thirds of the presbyteries. And is all that is considered as essential to the security and liberty of the subject in the state, to be set at nought in the church? Is civil liberty of so much more value than the liberty wherewith Christ hath made us free? The case is stronger still, when the question referred respects the abolishing of the whole constitution—the abandonment of the object for which the members had associated. When a change in the government of the United States was contemplated, and a convention, appointed by the states, had agreed on a constitution, no states were considered bound by it but those which approved of it. And shall an ordinary General Synod, without authority to change the constitution of the church, decide upon that change, not only without the concurrence of all the presbyteries which they represented, but contrary to the express judgement of three-fifths of those presbyteries?

"The other provision in the constitution, has expressly withheld

from General Synod the powers which they assumed in 1822. It states, (chap. 6, sec. 1,) respecting the particular synod, that 'it has power, generally, to make such regulations with respect to presbyteries, sessions, and the people under their care, *as do not interfere with the established order of the church;*' and, (in sec. 2, No. 7,) 'that the General Synod is in every respect to the particular synods, what the latter are to the presbyteries within their bounds.'—But the latter have no power to interfere with the established order of the church; therefore, neither have the General Synod. Now, the union was a breaking up of the whole established order of the church; therefore, General Synod assumed in that act a power expressly withheld from them by the constitution of the church."

When the General Synod, therefore, in 1822, ratified the union, and made a transfer of the library and funds of the Associate Reformed church to the General Assembly of the Presbyterian church, it acted not merely without authority from the constitution of the church, but in direct violation of two of its explicit provisions. It exercised a power which was not delegated to it, which the constitution did not contemplate, and which was subversive of the very design and object of the compact under which it acted. The act in itself—without calling in question the purity of their motives who sanctioned it, several of whom have since finished their course, and entered into the joy of their Lord—instead of being a constitutional act of legislation, can be viewed in no other light but as an unauthorized assumption of ecclesiastical power, and, consequently, null and void, having no binding or legal authority, either on the members or property of the Associate Reformed church. How groundless, and untenable, then, is the plea set up for retaining the library and funds of the Associate Reformed church, unconstitutionally and illegally transferred to Princeton seminary! "If the General Synod had no right to transfer, the General Assembly of the Presbyterian church have none to retain; and the property ought peaceably, and without delay, to have been restored to the church from which it was taken, and for the use of whose seminary it was explicitly given."

But, in addition to the unconstitutionality of the measure adopted by General Synod, "the impropriety of the act complained of is aggravated by the consideration, that there was not a majority of the church in favor of the measure: there was neither a majority of congregations, nor of ministers, nor of presbyteries, nor of delegates to the General Synod.

"About twelve congregations went into the Presbyterian church, immediately after the decision of General Synod; about twenty-five did not. Each of these congregations was entitled to a ruling elder, whose vote in their church judicatories was equal to that of a minister. About twelve or fourteen ministers united on that occasion with the Presbyterian church; about eighteen or twenty did not.—If, then, the conduct of congregations, and ministers, is a proper index of their sentiments, there were only from twelve to fifteen congregations, out of thirty-seven, and from twelve to fourteen ministers, out of thirty-two, in favor of the union when the decision of

General Synod was announced. On the calculation most favorable to the union, there were only fourteen ministers and fifteen churches that went into the measure; eighteen ministers and nineteen churches did not. The joint vote, then, practically stood twenty-eight for, thirty-seven against the measure. There was not a majority of presbyteries in favor of the union. Three of them decided against it—two by unanimous vote, and one on a division. Two presbyteries were in favor of the measure, neither of them unanimous. The decision of presbyteries is the constitutional method, by which the judgement of the whole church is ascertained: for General Synod, then, to act contrary to that decision, is manifestly to disregard the mind of the church. On no other occasion, as far as I have been able to ascertain by the published minutes, has the General Synod gone contrary to the judgement of the majority of presbyteries, on a question referred to them: so far from it, that in 1811 they rescinded an act passed the year before, discontinuing the meetings of the particular synods, and gave as their reason, that they had been mistaken in supposing that the presbyteries were in favor of the measure which they had adopted.

"Minutes of 1810—'Whereas, the subordinate synods are found at present to create serious embarrassments in different parts of our church; and whereas it is ascertained that in some presbyteries, which formerly reported in favor of their continuance, such embarrassments are now felt and regretted: therefore, *resolved*, that from and after the first day of June, 1811, the functions of these synods be intermitted until the state of our churches shall be found to demand their restoration.'

"Compared with 1811—'And whereas, the synod of New-York have remonstrated against said act, and the synod of the Carolinas have expressed their fears that it may operate disadvantageously to their churches—this synod, therefore, finding reason to believe that they mistook the views of at least a considerable part of our churches, hereby rescind the before mentioned resolution of last year.'

"There was not a majority of delegates to General Synod in favor of union. Of twenty-two delegates, for whom commissions were produced in General Synod, only six voted for the union, and with the moderator only seven: less than one-third were decidedly in favor of the measure. Of the delegates present, there were only six votes out of fifteen for the union, and of those six, all but one were from the presbytery of Philadelphia. Of the six absent delegates, five were from the presbyteries which had decided against the measure, unanimously, and must therefore be reckoned with those opposed to it. The other absent delegate was from the presbytery of Big Spring, which, although opposed to the union, as a presbytery, was divided in its votes, and must therefore be regarded as doubtful. There were, then, of the delegates, as known to synod, ten opposed to the measure, five doubtful, and only seven in favor of it.

"There was not, then, a majority of the church in favor of union, as appears from the decision of presbyteries before, the known

state of the delegates to General Synod at the time, and the conduct of ministers and congregations after the vote of General Synod.

"If, then, it was wrong because unconstitutional and unauthorized, even in a clear majority, to force such a measure upon the church, how much more in a minority?

"But, it is said a majority of those who were decided on the question voted for the measure in General Synod—and silent members are counted with the majority of voters. In ordinary business of synod, this is proper; but, under the circumstances of the case, it was manifestly improper to decide the question of the church's existence, against her, by the baldest of all possible majorities, a single vote; and that, in opposition to a majority of presbyteries, and in the absence of five delegates, known to be friendly to her continued existence."

Taking this view of the facts and circumstances of the case, in connexion with the original and obvious design of our whole ecclesiastical organization, as a distinct branch of the christian church, and the principles laid down in our constitution, in relation to the duties and powers of the General Synod, we submit it to all intelligent and impartial men, with whatever branch of the church of Christ they may be connected, to judge whether the act in question was not merely inexpedient, but contrary to the whole spirit and letter of our constitution. As such, it met with the decided opposition of the delegates of Synod who were present, who voted against the measure, and who asked and obtained leave to enter on the minutes of General Synod the following protest:*

"Whereas the plan of union agreed upon by committees appointed by the General Assembly of the Presbyterian church, and the General Synod of the Associate Reformed church, referred by the latter, in May, 1821, to their respective presbyteries, was, at their meeting on 21st May, 1822, adopted by the General Synod of the Associate Reformed church—

"Now, therefore, the undersigned, for the glory of God, in maintaining the purity of the discipline, worship, doctrine, and government of his house; for the justification of their own characters, and for the exoneration of their own consciences, hereby do, in the name of the Lord Jesus Christ, most solemnly and deliberately protest against the said resolution, for the following reasons, viz.

"Because the expression of the sentiments with regard to the union, both by the congregations and presbyteries, a large majority of the former, and a majority of the latter, being decidedly opposed to it, was entirely disregarded in their determination.

"Because the adoption of said plan, instead of being an expression of the sentiments of the Associate Reformed church, was effected by the delegates from the presbytery of Philadelphia alone; only one member from the remaining four presbyteries voting in its favor.

"Because there is no likelihood, from the diversity of sentiment

* See printed Minutes of Synod, for 1822.

that exists between the protesters and numbers of the General Assembly, respecting many of the doctrines of the gospel, as well as the government of the church, and many other things permitted by them in direct opposition to the standards of their church, that the union could be accomplished with those feelings of reciprocity that ought to characterize christian churches, in forming so close and intimate a connexion.

"And pray that this their protest be entered on the records of Synod.

"Done in Philadelphia, this 21st day of May, 1822.

"Thos. Smith, James M'Culloch,
"Robert Forrest, Sam'l. Lefferts."
"Jas. Otterson,

3. Having now shown, we trust, fairly and satisfactorily, how the library and funds of the Associate Reformed church came to be in the possession of the General Assembly of the Presbyterian church, and the invalidity of the plea in virtue of which they are still retained in the possession and use of their theological seminary at Princeton—we proceed, in the third place, to state the grounds on which the Associate Reformed Synod of New-York claim them as their rightful property. And we have, in a very important point, anticipated this inquiry. It will be proper, however, to turn the reader's attention to it again: and this is, the unconstitutionality of the act of General Synod. This ought at once to settle the question, whether in an ecclesiastical or civil court, that, whoever may have a just right to the property in question, the General Assembly have none. The constitution of a state is the paramount law in all questions of civil right, and any acts or laws which may be passed by legislative bodies, acting under its authority, which are contrary to and inconsistent with the provisions of the constitution, are illegal in their nature, and can have no binding obligation on the citizens; and for this very reason, and none better can be given, that they are unconstitutional. This, we believe, is admitted to be sound doctrine in the state, in a political view: and will it be maintained to be unsound doctrine in the Christian Church, in an ecclesiastical sense? Are our religious rights and liberties secured to us by a more uncertain and indefinite rule? Can the officers, or delegates in a church judicatory, the highest not excepted, set themselves above the constitution of their church, and, assuming arbitrary power, pass what laws they please, and pronounce them valid and infallible? If this be so, there is an end to all security for our religious rights and privileges, and ecclesiastical constitutions are unmeaning things: they are worse than useless: they are adopted but to deceive. And we possess our rights and privileges as a church, or christian commonwealth, by a tenure no better, and no safer, than the arbitrary and capricious will of the acting majority. God forbid, that such doctrine should receive the sanction of any of the churches in our land. No church, or individual, that is a real friend to religious liberty, will ever advocate it. How, then, ca[illegible]he lawfulness or binding au-

thority of the act of the General Synod of the Associate Reformed church, breaking up their ecclesiastical order, and alienating the property of the church, be maintained? Can the exercise of unauthorized and unconstitutional power, in an acting majority, and a majority too not by a fair and full representation from the different parts of the church, destroy the rights and take away the property of the minority, who adhere to the principles and constitution of their church, and confer them upon another denomination? How, we ask, would the Presbyterian church now in connexion with the General Assembly view the transaction, if a majority of their Assembly, at its next meeting in Philadelphia, should enter into an agreement, contrary to the minds of a majority of their churches and people, and to the declared judgement of a majority of their presbyteries, to transfer all their public funds and theological libraries into the hands of the Episcopal church, for the use and benefit of their theological seminary? Would they call it a constitutional act of their highest judicatory? Would they be willing to admit, that such an unauthorized grant deprived the only remaining synod of their body in connexion with it at the time, and which adhered to its order and principles, of all right and title in the funds and libraries of the Presbyterian church, thus unwarrantably transferred? On such a supposition, could they bring themselves to believe that the Episcopal church had got a fair, legal title to their property, and that they acted justly in withholding it from that synod of the Presbyterian church which disapproved of and protested against the measure when it took place, and applied in a peaceful and christian manner, and by a respectful memorial, to have it restored to them? If the ministers or members of the Presbyterian church feel any repugnance in admitting all this, we refer them to the transaction which took place in Philadelphia, in 1822, between the General Assembly and a majority of the delegates of the General Synod of the Associate Reformed church, to examine whether they can see any thing analogous in the cases, or whether they can, in their deliberate judgement, disapprove of the one and approve of the other.

We deem it unnecessary to repeat the proofs already offered, by which the unconstitutionality of the act of General Synod in 1822, ratifying the union, and transferring the library and funds of the Associate Reformed church to Princeton seminary, has been established. This is a point which need no longer be argued; for it seems to be almost universally admitted. The General Assembly itself does not appear at liberty to controvert it. She judges it more expedient to pass it by in silence; and we cannot but award her, at least, the praise of sagacity for adopting this prudent course: at the same time, we cannot but believe, that it is the very pivot on which the question in controversy turns. And it is a fact, which can be proved, if necessary, in the investigation of the case before a civil court, that several ministers, once belonging to the Associate Reformed church, but now in connexion with the General Assembly, have admitted that the act of General Synod, making the transfer of the library and funds to Princeton, was unconstitutional: and, we

might suppose the exercise of the same candor and regard to justice would dispose them, in whatever form the question may be brought before them, to advocate the restoration of the property to the ecclesiastical body from which it was unconstitutionally, and, therefore, unlawfully taken away. If they have not already done it, or will not do it, we leave them to reconcile the consistency of their practice with their avowed professions to different individuals, and on several occasions.

We could wish no better argument, in support of the claim of the Associate Reformed Synod of New-York, to the property in question, than is furnished by the committee of the board of trustees of Princeton seminary themselves, in their report, which has since been sanctioned by a vote of the General Assembly, if they had not, by a mere quibble, conjured up, as a kind of spectre, the existence or non-existence of the General Synod of the Associate Reformed church, to settle the controversy. We give their argument in their own words:—

"If the alienation was invalid and void, because without authority in the alienors, then the property ought to be restored to the General Synod, if now in existence. The latter conclusion seems irresistible, if the positions advanced by the memorialists are sound; and as already remarked, we have for the present, *ex argumenti gratia*, assumed them to be so. The transfer of the property conveyed no right or title to the seminary. Nor did the mere change of possession, under such circumstances. Where, then, are the right and title? The answer must be, In the General Synod, if that body is now in existence. And it must, we presume, be in existence, if the act of the majority of the Synod in forming an union with the General Assembly operated only on those who passed under their jurisdiction, and if the existence and identity of the Associate Reformed Church were not thereby invalidated or destroyed. An illegal act of this nature, on the part of a majority of trustees, where there is no charter of incorporation, and where no specific number of trustees is required to hold or execute the trust, cannot destroy the rights or interest of the minor part of them, opposing the act, protesting against its adoption, and remaining faithful to their duty."*

But this quibble, for it deserves no other name, about the existence or non-existence of the General Synod, does not, in the smallest degree, invalidate the claim of the Associate Reformed Synod of New-York to the property in question, when her relation to the General Synod, as the only remaining integral part of the Associate Reformed church in connexion with the Synod at the period of the union, is fairly and fully understood; nor does it weaken, in our opinion, the legitimate result of the committee's own reasoning.—What that relation is, will be seen, as we proceed in the further examination of the subject.

The Synod of New-York claim the library and property uncon-

* See Christian Magazine, vol. i. p. 250.

stitutionally taken from the Associate Reformed church, on the ground of her identity with that church to which the property in question was originally given, and of which she had, for a series of years, the undisputed possession. This Synod—we state it as a fact which can be fully established by the most unquestionable testimony in any civil court—is the only remaining constituent part of the General Synod of the Associate Reformed church, at the time when the union took place and the transfer of the property was made.—The General Synod, the records of the church will show, at a previous period, comprised within its jurisdiction four particular synods. But previous to the year 1822, when the union took place, two of these synods had withdrawn from the jurisdiction of the General Synod: the Synod of Sciota, usually distinguished and known as the Synod of the West, in the year 1820, without permission from General Synod, and the Synod of the Carolinas, known by the name of the Synod of the South, in the year 1821, at their own request and by permission of General Synod.* In consequence of the separation of these two synods, each of which now existed and acted not as a subordinate synod, in connexion with the General Synod, but as a distinct and independent synod, there remained only two synods in connexion with and in subordination to the General Synod of the Associate Reformed church, at the period of the union and transfer of the property in question—namely, the synods of Pennsylvania and of New-York. The ministers and congregations of the Synod of Pennsylvania, either approved of the union and united themselves with the General Assembly, or they connected themselves with the Synod of the West, which, previous to the union, had thrown off the jurisdiction of the General Synod; or they remained separate and independent, without recognizing any connexion with or subordination to the authority of the Associate Reformed church. The Synod of New-York, therefore, with the exception of a few ministers and congregations who went into the Presbyterian connexion, and by that very act separated themselves from their own church, and consequently forfeited all right and title in her public property, was the only remaining constituent part of the General Synod when the union took place and the property of the Associate Reformed church was illegally transferred to the General Assembly of the Presbyterian church. Taking these facts into view, and giving them that weight in this inquiry which their truth and importance merit, we are brought to the conclusion, "That the Synod of New-York is the only remaining original portion of the Associate Reformed church which was in ecclesiastical connexion with the General Synod at the period when the union took place, and to which the property in question originally belonged. Its connexion with that original body, in a due subordination of church judicatories, has never been broken or interrupted for a day. Other parts and sections of the church have left the body, at different periods, and in different ways; and, of course, as in all similar cases, forfeit-

* See Minutes, 1821.

ed their right and title in the public property of the church or body to which they once belonged; until the Associate Reformed Synod of New-York is left alone, as constituting the identical organized body, whose the property was, and whose only it can with justice be, until she agrees to surrender her right." This she feels no liberty or obligation to do, under the circumstances of the case, to Princeton seminary, when our own seminary is destitute of a library. Now, under this view of the case, how absurd for a learned committee of the board of trustees of that seminary, to set up the quibble —and the General Assembly have since sanctioned its absurdity by adopting their report—that this property cannot be given up, except to a General Synod of the Associate Reformed church: and yet on this slender pretext, it has been gravely decided by the Princeton board, and afterward by the General Assembly, at its meeting in May, 1832, "that the property in question does not belong, either in law or equity, to the Associate Reformed Synod of New-York."

But what are the facts in the case, and which ought to have been taken into view in coming to a righteous decision? The library was obtained and possessed by the Synod of the Associate Reformed church, before the existence of the General Synod, and for the use and benefit of a theological seminary, to be organized under her direction. And what weakens her title to it? and why may she not lawfully repossess it, and use it for the purposes for which it was given and originally designed, after the dissolution of the General Synod? The existence, or non-existence of General Synod, is by no means essential to the existence or identity of the Associate Reformed church, as seems to have been taken for granted in the Princeton report. Agreeably to our own constitution, if this be admitted to be good authority in the case, the General Synod is only a court of expediency: in other words, it is considered proper and expedient, under certain circumstances, namely, "When the multiplication of presbyteries, and their distances from each other, render it impracticable or unedifying to meet all in one synod." When presbyteries are in such circumstances, then, and in that case, "it is proper." The constitution does not even say, that it is absolutely necessary—that it is essential to the existence or identity of the Associate Reformed church; but, *that it is proper* that they be divided into two or more synods, as their circumstances may require, and form a General Synod, by presbyterial delegation.* And the fact is, that the Associate Reformed church did exist many years without a General Synod. "And surely that particular organization cannot be essential to the church's identity, which its constitution, the fundamental law, does not require under all circumstances, and without which the Associate Reformed church has existed, and without which it may still exist. When, therefore, the General Synod dissolved itself, the presbyteries which disapproved of the measure, and did not pass under the jurisdiction of the General Assembly, but still adhered to their own church, might have formed a General Sy-

* See Constitution, chap. 6, sec. 2.

nod the very next year, if they had deemed it expedient. But inasmuch as, according to the constitution, a General Synod is only a court of expediency, which may or may not exist, according to the circumstances of the church, and there being no immediate necessity for it, no General Synod has been called. The Associate Reformed church existed without a General Synod previous to 1804, why not after 1822? The church, in connexion with and subordination to the Associate Reformed Synod of New-York, has now the form and organization which it had when most of the property in question was acquired: it adheres to the same principles, and church order, and has precisely the same constitution, which was adopted and ratified as our standards, at Greencastle, in 1799." It is impossible, therefore, to perceive, how the dissolution of the General Synod in 1822, by a vote of the acting majority of delegates then present, contrary to the spirit and letter of the constitution itself, and the declared judgement of a majority of the presbyteries, can strip the Synod of the Associate Reformed church of New-York of her identity, or invalidate her title to the public property of the church, of which she is the only remaining integral part.

From these incontrovertible facts in the history of the Associate Reformed church, and from the principles of her organization and government, laid down in her constitution and standards, we are fairly brought, as we think, to the conclusion—"That the Associate Reformed church, now under the care of the Associate Reformed Synod of New-York, is the identical body to which the property in question was devoted, to educate her own ministry in her own way; and that the said Synod has the alone right, as the representative of that church whose members are the proper and only *cestuique* trusts, and as, by common consent, trustees for the church, to hold and to use the theological library, funds, and records of the Associate Reformed church, for her benefit, according to the intent and design of the donors."*

In opposition, however, to the rightful claims of the Synod of New-York, based on such strong ground, to the public property of the Associate Reformed church—alienated by an unauthorized and unconstitutional act of General Synod—attempts have been, and probably are still made, to weaken their force, and prejudice public opinion, by alleging that there are other and interfering claimants. It is even intimated in the report of the board of trustees of Princeton seminary—the party who has the property in question in their possession and use, and which the General Assembly appears disposed to take as such good authority—"that others are jointly interested in it; that there are others who are joint proprietors."—They have not, indeed, explicitly told us who these other joint proprietors in the public stock of the Associate Reformed church are, and who may set up a rightful claim to a share in this mismanaged property: they surely cannot mean, that these joint proprietors in this public property belong to the Associate Reformed synods of

* Mr. McCarrell's answer to Princeton report: see Christian Magazine, vol. i No. 8, p. 255.

the West or South. They will not pretend that any interfering claims, from either of those synods, would throw a just obstacle in the way of its restoration to the Synod of New-York: if they do, we refer them, and all such objectors, to the judgement which the General Assembly have already judicially pronounced on the invalidity of these claims. The subjoined extracts, from their minutes, will show what that judgement was:—

"In 1822, the Associate Reformed Synod of the West addressed a letter to the General Assembly, in which they claimed a portion of a library, which had formerly belonged to the General Synod; but, as the late Synod had received and answered a similar letter, the Assembly—

"*Resolved*, That it is unnecessary to give to the Synod of the West any other answer than that they have already received from the General Synod, as that Synod were better acquainted with all the merits and circumstances of the case than this Assembly are."

Now, what the answer of the General Synod was to a similar application from the Synod of the West, and to which the Assembly referred them in the above adopted resolution, we may learn from the following extract from the minutes of General Synod, 1822:

"If two fractions of the Associate Reformed church have, at different times, detached themselves from the main body, they obviously have, by their act of separation, lost their claim upon the property of the church. If they have not, neither have separating individuals lost their claim; and, of consequence, hundreds of persons now in communion with other churches, must have a title in equity to a dividend of the library—an article belonging to them, in common with others, while they formed an integral part of the body. But such a distribution of it would be to dissipate and destroy it, instead of employing it for the general interests of the church."

These minutes of the two judicatories—the one which alienated the property in question, and the other which received it—taken in connexion, show in what light the General Synod, and the General Assembly, viewed the claims of the Synod of the West, in regard to the library; and their judgement was, "that, by their act of separation from the main body, they had obviously lost their claim upon the property of the church."

And a similar verdict was pronounced by the General Assembly, in 1824, on a similar claim, preferred by the Synod of the South.—The Assembly of that year adopted the following report of a committee on the subject:—

"The General Synod of the Associate Reformed church, in May, 1821, previous to the formation of the connexion between the General Synod and the General Assembly, received a petition from the Synod of the South, praying permission to form themselves into a sister co-ordinate synod, dated fourth of April, 1821; with which petition the General Synod did comply. The Assembly's right to

the library, under the surrender of the General Associate Reformed Synod, on this, as well as other justifiable grounds, your committee think ought not, therefore, to be questioned. And your committee beg leave to recommend this report as a proper answer to the memorial presented by their brethren of the Associate Reformed Synod of the South."

After these judicial decisions, in relation to the claims of the synods of the West and South to the property in question, pronounced by two different General Assemblies, will it be pretended, that these interfering claims throw any just obstacle in the way of the restoration of the property to the Associate Reformed Synod of New-York? These claims, the Assembly itself being judge, have already been set aside as unfounded: and it would be a too glaring inconsistency, to call them up again as a justifiable plea for rejecting the well-founded claims of a third party. But, if it be meant by these interfering claimants, or joint proprietors, that portion of the Associate Reformed church who separated themselves from the body altogether, and joined the General Assembly, there appears to be still less propriety in urging their rights against the validity of the claims of the Associate Reformed Synod of New-York. If the General Synod itself, at the period of the union, rejected the claims of the synods of the West and South to a portion of the library of the Associate Reformed church, on the ground that, by their previous "act of separation from the body, they had lost their claim upon the property of the church," we cannot see what better claim *they* can have on the public property of the church, from which they not only separated themselves, but, by an unconstitutional act, did all in their power to dissolve the church itself. Not content with detaching themselves, as their brethren had done, whose claims, even to a *part* of the public property of the church, they pronounced illegal and unfounded, they carried the *whole* of it along with them into the bosom of their new ecclesiastical connexion; and there it is retained to this day, to the entire exclusion of every other claimant. "Had the ministers and churches which preferred a connexion with the Presbyterian church of the General Assembly, to that which they then held, gone into that body without this improper act, and left the property in question with the Associate Reformed church which retained its original standing, no one would have ever complained that wrong was done to either party. The interest which any individual has in the public property of a congregation, or institution of any kind, is derived from and depends upon his membership. When he withdraws, or ceases to be a member, his interest ceases: he either voluntarily surrenders, or he justly forfeits, all the interest and claim he had in the public property in virtue of his membership." The same principle will apply, in all its force, with regard to secessions from a particular church or denomination. A contrary principle would unsettle the title to all public church property in our land, and defeat the very design of all benevolent and public trusts. The only correct principle, which either law or equity

will sanction in the case, is, "that those who choose to change their ecclesiastical relations, do, by this very act, exchange their interest in the public property of one body for their interest in the public property of another."

This view of the case, strips those who have now the possession of the property of the Associate Reformed church, of all just pretext for refusing to restore it to the Synod of New-York on the ground of interfering claims, or the rights of joint proprietors: those who were such, by their separation from the body to which the property in question belonged, either voluntarily surrendered, or they justly forfeited their rights to the remaining body "opposing the act of union which made the transfer, protesting against its adoption, and remaining faithful to their duty." If this be the real ground on which the General Assembly and their subordinate agents, the trustees of Princeton seminary, have pronounced the judicial sentence that the property in question does not belong, either in law or equity, to the Associate Reformed Synod of New York, it appears to us to come with a very bad grace from those who still retain possession of the whole of the property, and, in addition, have had their wealth, as a denomination, increased by the transfer of other public property at the same time, which once belonged to the Associate Reformed church, probably to the amount of half a million of dollars! But it would seem, that, from whatever quarter, or in whatever way their hold on the property transferred to Princeton might be weakened, they are determined, at all events, to retain it in safe keeping, and make the most of their ill-gotten spoil. And in proof of it, at the meeting of the General Assembly in 1832, when a resolution was brought forward by a reverend member, the purport of which was to declare that the Assembly stood ready to deliver up the property in question to the rightful owners, whenever it should be made evident who they were, it was rejected by an overwhelming majority. That member was the Rev. Dr. McElroy, of New-York.

4. We proceed now to another important point, and the one we have principally in view in making this statement to the public, and it is to show—Why the Associate Reformed Synod of New-York have been compelled to appeal to a civil tribunal for the recovery of the library and funds of the Associate Reformed church, transferred to Princeton; accompanied with some remarks in justification of such a course. And, in the outset, we are constrained to say, in truth, that the real cause of it is, that all other peaceable measures, which a sense of duty and respect to a sister church induced the Synod previously to try, have totally failed. A brief statement of these proceedings will convince any impartial individual, who has the magnanimity to discard sectarian feeling and influence, that the Synod of New-York, in this question, which relates to the public property of their church, have exercised much forbearance; and if there be blame, in bringing the matter for investigation before a civil court, any where, it must rest upon the party which have taken such a firm grasp of the property in dispute, as clearly to evince their determination that in no other way it shall possibly escape out of their

hands. What, then, were the measures taken by the Synod of New-York in relation to this matter?

As early as in September, 1822, at its first meeting, in Newburgh, after the union had been ratified by General Synod, by which the library and funds of the Associate Reformed church were, unconstitutionally, transferred to the General Assembly, the Synod of New-York not only judicially expressed its disapprobation of the measure, which it had indeed formally and authoritatively done to General Synod by a remonstrance before it took place, but it appointed commissioners to attend the meeting of the next General Assembly, and demand the restoration of the property. In the fulfilment of this appointment, the commissioners, the Rev. Dr. Alexander Proudfit and the Rev Robert Forrest, repaired to Philadelphia, in May, 1823, and laid before the General Assembly the claims of the Synod of New-York, as they had been directed. Instead of restoring the property at that time, thus early and respectfully applied for, or coming to any definitive decision on the question, the General Assembly resorted to negociation, which obviously implied that they considered the claimants as possessing some just right and interest in the property claimed by them. The result was, that a treaty for the adjustment of the claims preferred by the Synod of New-York was adopted by the General Assembly, and assented to by one of our commissioners—and to be laid before the Synod of New-York, at its next meeting, for ratification. This meeting took place at Cambridge, in September, 1823, when the proposed arrangement totally failed: and although the Synod did not judge it expedient, at that meeting, to adopt any further measures for the immediate prosecution of their claim before the General Assembly, it passed a resolution declaring, that nothing which had taken place in relation to it should be considered as a relinquishment of the claim, or as impairing, in any degree, its just title to the property.* And one reason, which had influence on the minds of several members of Synod, and which disposed them to leave the question at rest, at least for a time, was, that the Synod of New-York, at the period referred to, had no theological seminary of their own, where the library could be used for the benefit of their students; and that they felt so much of a catholic spirit, that they had no objection to its being useful elsewhere for the instruction of theological students, until such time as the circumstances of their own church might call for its use. Thus the matter rested until the meeting of the Synod of New-York which was held at Newburgh, in September, 1830.

For all this forbearance, allowing the Princeton seminary the undisturbed use of the library and funds of the Associate Reformed church for the period of eight or more years, it would now appear, from the manner in which the renewal of our claims has been treated by the General Assembly, the Synod of New-York is to receive no credit; and that their forbearance and patience are to be attributed either to the badness of their cause, or a want of ability to defend

* See Minutes of Synod of New-York, for 1823.

it, or to a spirit of pusillanimity and indifference to the interests of that branch of the church with which they stand connected. In the exercise of forbearance on this subject, however, the Synod utterly disclaims such unworthy motives.

During the period above referred to, while the question in regard to the library was permitted to slumber, and the theological seminary at Princeton, under the care of the General Assembly, was allowed to reap all the advantages to be derived from it and the transferred funds, the Associate Reformed Synod of New-York became convinced that it was essential to their prosperity, if not their very existence as a branch of the Christian Church, that they should have a theological seminary of their own, under their immediate control, to which their students might repair for instruction in their theological course, preparatory to the gospel ministry. Accordingly, at the annual meeting, held at Argyle, in September, 1829, the Synod, after solemn and prayerful consideration of the important subject, resolved, by an unanimous vote, to establish a Theological Seminary, and, at the same meeting, appointed the Rev. Joseph McCarrell, Professor.* In the adoption of this measure, for the benefit of their own students, and any others who might choose to avail themselves of its advantages, the Synod of New-York was only following the example already set by their own church at a former period, and by churches of other religious denominations in our land; and in the circumstances in which they were placed, the omission or postponement of it any longer, in the judgement of Synod, would have been an act of unfaithfulness to that branch of the church of Christ of which they were the spiritual overseers. After the organization of the seminary, the want of a suitable library for the use of the students was soon sensibly felt; and this circumstance very naturally, and of right and duty, called the attention of Synod to the consideration of the question in regard to the library of the Associate Reformed church transferred to Princeton, which, before the recent establishment of their own seminary, they had permitted for several years to lie dormant. Accordingly, the question was taken under consideration at the meeting of Synod held at Newburgh, in September, 1830; and the result of its deliberations was, that a renewed application should be made, in the form of an argumentative and respectful memorial to the General Assembly, at its meeting in May following, for the restoration of the library and funds to the Associate Reformed Synod of New-York. In accordance with this resolution, a memorial, presenting a lucid view of the case, and the grounds upon which the Associate Reformed Synod of New-York founded its claims and urged the restoration of the property, was laid before the General Assembly, at its meeting in Philadelphia, May, 1831, by the Rev. Joseph McCarrell and Mr. John Forsyth, commissioners, duly appointed for that purpose by the Synod. To this memorial, as an able document in relation to the justness and validity of the claims of Synod to the library and property in ques-

* See printed Minutes of Synod of New-York, 1829.

tion, and which has been printed, we refer our readers, who desire more particular information. This memorial, having been read before the General Assembly, was referred to a committee, to report thereon: which report having been made, the commissioners of Synod were heard in support of the claims presented in the memorial, and delivered speeches on the occasion, which were listened to with respect and attention—and it is believed by many who were present, and witnessed the favorable impression manifestly made on the Assembly at the time, that had the question, in regard to the memorial for the restoration of the library and funds to the Synod of New-York, been immediately taken, it would have been carried by a large majority. But, without debate, or any attempt to answer the reasoning which had been offered, the further consideration of the business was postponed for the present. And when afterwards the consideration of the case was resumed by the Assembly, although considerable discussion took place on a motion to refer the memorial and the committee's report to the trustees of Princeton seminary, there was little or none in regard to the real merits of the case. This was prudently passed over; and the following resolution was adopted:

"*Resolved*, That the memorial, and the report, be referred to the trustees of the theological seminary at Princeton, for the purpose of investigating the claims of the memorialists; and if, in the judgement of the said trustees, the property in question belongs, either in law or equity, to the Associate Reformed Synod of New-York, the said trustees be hereby advised by this Assembly to deliver the property to the Synod aforesaid."*

The direction now given to the business, and sanctioned by the General Assembly, was by no means satisfactory to the commissioners of the Synod of New-York, nor was it calculated to bring the matter at issue to a speedy and satisfactory result, as the event has fully proved. If the General Assembly either felt itself incompetent, or unwilling to decide on the merits of the case, it deserves credit, at least, for its sagacity, in shifting the decision, under a smooth and plausible pretext, into other hands. But in an assembly composed of so many members loaded with academical honors—in a body numbering among its members several learned and able civilians, it might have been supposed, that, in so plain a case, there would have been no great necessity for such a reference, to answer the purposes of law and equity. If the General Assembly, at a former period, had the right and power to assume, and without any difficulty did assume, the responsibility of receiving the library and other property of the Associate Reformed church into their possession, we may be permitted to ask, without giving offence, What deprived the General Assembly of the right and power of restoring them again to the only remaining constituent part of the General Synod of the Associate Reformed church, which had never forfeited its title in them as its rightful property? And why did not the Gen-

* See Minutes of General Assembly, for the year 1831.

eral Assembly assume the responsibility, without handing it over to their subordinate agents at Princeton, who had the property in trust from themselves, and who, of course, were in duty bound not merely to respect their advice, but to act in obedience to their authority? Had the General Assembly assumed this responsibility, it would, in our opinion, have reflected more dignity on the course of their judicial procedure, and at the same time been more respectful to the memorialists, who had presented their claims to the Assembly itself, which, it cannot be doubted, possessed supreme jurisdiction in the case.

This disposition having been made of the memorial from the Synod of New-York, by the order of the highest judicatory in the Presbyterian church in these United States, it might have reasonably been expected, that the trustees of Princeton seminary would have viewed the matter as of so much importance to the memorialists, and to that mutual respect which ought to be cherished between different branches of the church of Christ, that they would have called a special meeting of the board, for the immediate consideration of the case referred to them. But, instead of a course so proper in itself, "the board of trustees, to whom the question was referred, had no meeting for about six months afterward; and then, although they had notice that the commissioners were going on to attend to the business, and were requested to await their arrival by the morning stage, the board adjourned, after being together but a few hours. They, indeed, appointed a committee to inform them what they had done. The commissioners were told, that a special meeting would be held, probably in November, to determine the question as soon as the committee appointed for the purpose had prepared their report. There was no meeting until April. The commissioners were informed of this meeting, and attended, but were not permitted to hear the report of the committee, that they might have an opportunity to answer it; and when, after being informed of the decision of the board, they asked for a copy of the report, their request was refused." On such a course of procedure, one passing remark seems to be all that it merits, and it is this—When the rights of respectful claimants, after such inexcusable procrastination, are thus adjudged and disposed of in secret conclave, without a hearing, the door of justice seems to be closed, and, instead of the verdict of even-handed justice, they have nothing to expect but the award of those who feel power, but forget right.

The report of this committee, a sight of which the commissioners sought for in vain at Princeton, at length burst forth from the darkness in which it had been shrouded, in the hall of the General Assembly in Philadelphia, in May, 1832—whether with such a glare of splendor, as to confound and bewilder all who witnessed it, we shall not undertake to decide: one thing is certain, a ray of its light fell, *obliquely*, on the impropriety of the reference of the memorial by the General Assembly to the Princeton board, for the decision of the question, and, at least, throws some light on the darkness of that transaction. In proof, we quote the language of the

committee, in their report to the General Assembly, in regard to the reference of the case to them for decision:—

"The committee feel, and therefore express regret, that the subject of the memorial had not been definitively acted on by the General Assembly. With that body, and before the organization of this board, the arrangement was made whereby the property in question was placed in this seminary. This board are merely trustees, with limited and subordinate powers. And whatever may be the legal extent of those powers, this body, the committee presume, would justly feel deep, if not invincible repugnance, to dispose of any part of the property placed under their charge, without the assent, sanction, and authority, in explicit terms, of that judicatory which has the superintendence of the affairs of the church, and to whom this board are bound regularly to make report of their acts and measures."*

If this language has any point, it means, and was intended to intimate, that the General Assembly possessed the power, and ought to have assumed the responsibility, of deciding on the merits of the case themselves, instead of referring it, with manifest impropriety, to the Princeton board for adjudication. And this was the opinion expressed by the commissioners of the Synod of New-York, when the reference was made.

The whole subject, accompanied with the report and opinion of the trustees of Princeton seminary, thus came back, perhaps unexpectedly and contrary to their wishes, upon the General Assembly, in 1832, for review and final judgement. Still the case, with all the light thrown upon it by the learned board of Princeton seminary, in the view of the General Assembly, was unripe for adjudication: it must be deposited, for safe keeping, in the hands of another committee. "With this new committee, one of the commissioners of the Synod of New-York attended twice, and explained the subject, showing the errors and mistakes of the report, and, at their own suggestion, furnished them with a written argument in reply to it, referring, by page, to documents which he furnished them. After some days, the committee reported to the house a resolution to approve of the report from Princeton. The commissioner requested, as the Assembly had been principally composed of new members, who had not heard the matter discussed at the former Assembly, and who did not probably understand the subject, that he might have an opportunity to speak before the house. This request was presented by the member of the committee who read their report; but the request itself was violently opposed by that very member, and many others, and was denied. The written argument, presented by the commissioner to the same committee, was called for, and refused. Thus an Assembly, which had not heard one word, either written or spoken, in support of our claim, and which determined that they would not hear, decided that the Associate Reformed Synod of New-York were not entitled, either in law or equity, to the

* See Princeton Report, printed, Christian Magazine, vol. i. p. 249.

property in question. If this was not a case in which men hate the light, and will not come unto the light, lest their deeds should be reproved, it will be difficult to find one." The records of ecclesiastical proceedings, we apprehend, in protestant churches, will be searched in vain, to find a parallel case. We would ask those members, whether clerical or laymen, who gave the sanction of their vote to such a course of proceeding, in a grave, deliberative Assembly, and who would not permit respectful claimants of a sister protestant church to be heard in their own cause, whether there was either *law* or *equity* in deciding an important question, in which the interest and honor of another religious denomination were involved, by *ex parte* testimony and *ex parte* argument—and this *ex parte* argument and testimony furnished from abroad, and by individuals, their own subordinate agents, who had the property in question in their possession, and who it might be presumed would not be very ready to admit that other claimants were entitled to it, either "in law or equity?" Such was the manner in which the respectful memorial of the Associate Reformed Synod of New-York, in regard to the theological library and funds of the Associate Reformed church transferred to Princeton, was disposed of by the General Assembly, after taking a whole year for deliberation. The decision, in all its bearings, leaves it difficult to be determined, whether they evinced less regard to the feelings or to the rights of the claimants.

The statement now made, exhibits a brief history of the peaceful measures which were pursued by the Associate Reformed Synod of New-York for the recovery of the property in question, and by which they hoped to be put in possession of their rights, as a church, but which, we are sorry to add, have entirely failed. In this statement, we aver again, naught has been set down in malice, or with intention to deceive; and we leave it to impartial men to judge who are the injured party. This, then, brings us to the point, which few will have the confidence to controvert—That the Synod of New-York have been reluctantly compelled to appeal to a civil tribunal, to reinstate them in the possession of their rights, on a question of public church property. So reluctant were they to adopt this last resort, that, even since the extraordinary decision of the General Assembly in May, 1832, and before a civil process had actually commenced, a proposition was made by the counsel employed, with the approbation of the commissioners, to the board of trustees of Princeton seminary, for the adjustment of the matter in controversy by legal arbitrators. And when the counsel, at the request of the president of the Princeton board of trustees to whom the proposition for adjustment of our claims by arbitration had been communicated, went on to Princeton, expressly on the business, he was plainly told, after some conference on the subject, that there was no way in which it could be settled, but by the decision of a civil court. The decision of the General Assembly, in May, 1832, and the ground since taken and avowed by their agents the trustees of Princeton seminary, it is evident, then, shut up the Synod of New-York to the alternative either of abandoning their right to the property in question altogether, or of

appealing for justice to a civil tribunal. But neither a due respect to themselves, nor the interests of that branch of the church with which they are connected, would permit them to adopt the former course. And, as civil magistracy is an ordinance of God, instituted for the purpose of administering justice and putting an end to controversies, which may arise between individuals, or communities, on questions of property, we feel ourselves, as a Synod, fully warranted, in the present case, to make the appeal: without a dereliction of duty to that branch of the church which they represent, and of which they are trustees, by common consent, to superintend its interests, they could not do otherwise. If it be objected, that we ought to waive our rights, and be willing to make sacrifices, for the sake of peace among brethren, and with a sister church, we freely admit this to be an important christian duty, in certain cases: but whence does this objection come? If it be made by our opponents, who have the property in their possession and seem determined to keep it, it would come with an extremely bad grace from them. Are the sacrifices, for the sake of peace, all to fall on one of the parties in this controversy, and that the weaker party too, which has sustained all the loss, and who believe that their rights, after exhausting all means of friendly negociation for their restoration, are unjustly withheld from them? If sacrifices are to be made for the sake of peace in the churches, and among brethren, the General Assembly, when they were once and again, in a peaceable manner, applied to for the restoration of the property of the Associate Reformed church which they got into their possession without any sacrifice whatever on their part, ought to have set the example of this self-denying and disinterested spirit. If they have not, they cannot consistently urge the practice of the principle on the Associate Reformed church, which has already sustained so great a loss, to their advantage. But, if it be alleged that in no case is it lawful for the Christian, or for a christian community, to appeal to the civil law for the preservation or recovery of their rights, we question the soundness of the doctrine on scriptural principles. Were this doctrine admitted to be true, it would be, in effect, admitting, that civil magistracy, although an ordinance of God, is a useless institution, as it regards the Christian, or the Christian Church, because it can never be lawfully used by them for maintaining their civil or religious rights, or for the recovery of their property: it would be, in effect, saying, because you are Christians, you are debarred from the privilege of availing yourselves of the benefits it was ordained of God to secure to individuals, and communities. We are not prepared to admit such an absurdity. We do not believe that Christianity was designed to supersede, and to bring into contempt and disuse, the legitimate exercise of law and of civil government, among the followers of Christ, its divine author. We do not believe that any individual, by becoming a Christian, cuts himself off from the enjoyment of those rights and privileges to which he is entitled, as a citizen, under a free civil government. Were this the fact, then civil government, an ordinance of God, is set up exclusively for the protection of the men of the

world, and for securing their rights and property, because they, and they only, can lawfully avail themselves of the protection and civil benefits it secures; and, consequently, all the relief which Christianity holds out to the Christian, in regard to civil government, must be derived from the doctrine of passive obedience and non-resistance. To admit such doctrine to be true, would be to invite aggression, and injustice of every kind, and from every quarter. No matter what encroachment may be made upon our rights as individuals, or as a community—no matter how glaring and unwarrantable the invasion of our property and religious and personal liberty may be, the Christian must quietly submit, without even seeking redress or protection from that ordinance of God, which, as the moral Governor of the world, He has wisely instituted for the security of the rights both of individuals and communities. But we do not so understand the Bible; nor do we believe that it teaches any such illiberal doctrine. Christianity gives no countenance to oppression and injustice in any form: although it always requires the Christian to be meek, and maintain his rights in the spirit of the gospel, it does not require him to exercise a stoical indifference to his civil rights, and property, or exclude him from the benefit of civil law for their maintainance or recovery. We maintain, that Christianity, pure from heaven, is the friend of the rights of man, whether in his individual or social character. It was never intended to set aside the necessity or utility of the administration of civil law and justice among men, but to purify and establish it, and to render it, what it ever ought to be, a shield to the oppressed and innocent, and a refuge from all wrong and lawless oppression, from whatever quarter it may arise, or under whatever pretext it may be palliated. Viewing the subject in this scriptural light, it cannot, therefore, be inconsistent with the spirit of Christianity either for individuals, or christian communities, to make their appeal to a civil tribunal for justice and the recovery of their rights, when other proper means for securing have been tried and found ineffectual. Paul himself did not think it unlawful, or inconsistent with the spirit of the gospel, to appeal for justice unto Cæsar. Acts 25.11.

But, in justification of the course the Synod of New-York have been compelled to adopt for the recovery of their property, we feel warranted, under the circumstances of the case, to go a step further, and to maintain, that it is not only lawful, but that it is their *indispensable duty*, to appeal to a civil tribunal, as it is for the defence and security of a public trust. In all cases, whether of individuals or of communities, who sustain the relation of trustees or guardians of the property entrusted to them for the benefit of others, they are not at liberty to abandon it when it is assailed, in order to be diverted to the use and benefit of others, for whom it was never intended: they are bound to protect it, and, if wrested out of their hands by improper measures, to endeavor by lawful means to recover it. If they do not, they are unfaithful to their trust—they do not discharge their duty. When the rights of an orphan or ward are invaded, or improperly alienated, is the christian executor, whose duty it is to

protect the interests of his ward and see that no injustice be done to her, to look on with indifference, and make use of none of those means which the civil law authorizes for maintaining her rights, and securing her property entrusted to his care? Is it unlawful for him, in such circumstances, to appeal for redress to a civil tribunal? Is he at liberty to abandon his ward and her interests, through the fear of incurring the responsibility of going to law, on her behalf, and for her protection? So far from this, it is his duty to do so; and he cannot do otherwise, without acting unfaithfully, and betraying the trust reposed in him. It is the same with the officers or rulers of the Christian Church, who sustain the relation of trustees or guardians of their rights whom they represent, and for whose interest they act in their public capacity. If their rights, whom they represent, be assailed, it is their bounden duty to use all lawful means to defend them. If their public property, entrusted to them, be alienated, and another party have got possession of it, who have no right to it whatever, and for whom it was never originally intended, it is not only lawful, but it is their duty, to use means for restoring it to its rightful owners, and, when other means fail, to resort for justice to a civil tribunal. This is precisely the relation which the Associate Reformed Synod of New-York sustains to the churches under their care: the officers of this judicatory are their legal representatives: they are the public, lawfully constituted guardians of the interests and rights of those whom they represent, and they ought to feel and act up to the responsibilities and duties growing out of this relation, or they are unworthy of the trust which the church has reposed in them. Hence results, not only the lawfulness, but the duty of resorting to a civil court, since other means have failed, for the recovery of the library and other funds of the Associate Reformed church now in the possession of the trustees of the theological seminary at Princeton, under the care of the General Assembly of the Presbyterian church. This course, lawful in itself, and urged by considerations of public duty, is also demanded by the necessities of our own theological seminary, under the care of Synod. At present, and ever since its organization, it has been destitute of a suitable library for the benefit of our own theological students: the Synod feels it to be her duty to furnish them, as far as in her power, with all proper means of mental improvement, in their preparatory course of study for the important work of the gospel ministry, so that in the use of the means, under the teachings of the Divine Spirit, they may come forth workmen, not needing to be ashamed, rightly dividing the word of truth. An extensive and well selected theological library is justly considered as one of these means: such a library, the Associate Reformed church once possessed, and she would, without any difficulty or expense, be put in possession of it again, were she reinstated in her just rights. It contains above three thousand volumes of the best works for a theological library, and its value has been estimated at ten thousand dollars. And even if the resources of the churches under the care of Synod were adequate for raising funds for the purchase of a new

library, it could not be reasonably expected, that they would be called into action so long as no legal means were tried for the recovery of the library of the Associate Reformed church, improperly and unconstitutionally transferred to Princeton, and which they now consider as the rightful property of their own church.

But not only as it regards our own rights and interests, as a branch of the Christian Church, does it appear to be right and warrantable to have recourse to civil law for the recovery of the property in question, but it seems important to have a legal decision of this question on other public accounts. The interests and property of other religious denominations and charitable associations in our land, are, in no small degree, involved in and will be tested by the decision of this question. If the act of the General Synod of the Associate Reformed church, in alienating the library and property of their church, and in bestowing them upon another denomination and for the use of a theological seminary for which they were not intended by the donors, be legal and constitutional, then every other religious denomination and charitable association may follow the example; and, consequently, their public funds and libraries are not to be considered as inalienable property. They cannot, with safety, call them their own, because the time may arrive when a majority of their delegates in their highest boards or judicatories—or even less than a majority, under certain circumstances—may, by an act of arbitrary power, overleaping all the barriers of their respective constitutions, alienate them all, and appropriate them to a use (whether good or bad, it makes no difference as to the principle) for which they never were designed. Such a principle, if universally sanctioned and carried into effect, we assert, without the fear of contradiction, would unhinge the whole order of society, and set at nought the primary object for which every association, whether civil or religious, has been organized.

Now, if such a transaction be legal—if the civil law, in our high courts of justice, will sanction it, it ought to be decided, and publicly known, that individuals, and denominations, and public associations of every kind, may know by what an uncertain tenure they hold their public property, and act accordingly. But if, on the contrary, the act of the General Synod of the Associate Reformed church, in 1822, alienating their library and funds, and giving them to the General Assembly of the Presbyterian church, without any sacrifice whatever on their part, for the sole use and benefit of their theological seminary at Princeton, be illegal and invalid in the eye of the civil law—which has the right and power to decide in all questions of property, whether between individuals or public bodies—it ought to be decided, and publicly known, because it would operate as a check to the exercise of unconstitutional ecclesiastical power: it would afford a salutary admonition to other churches and denominations: it would save the community a great deal of trouble and perplexity, and unnecessary expense; and, what is still of higher importance, it would probably be the means, under the blessing of heaven, of securing, in a higher degree, that harmony and good

feeling which ought to subsist between different and distinct religious denominations of Christians.

We repeat it, then, that, whatever view we take of the subject, it is highly important, on public accounts, to have a legal decision before a competent and impartial civil court, in relation to this question of public property; and we know that this consideration has not been without its influence in determining the Synod of New-York to adopt this course, and to make this appeal. In taking this course, to which the Synod has been reluctantly driven by the failure of the peaceable measures to which it previously resorted, and for the result of which it waited long in a spirit of forbearance and christian charity, it is still their prayer and intention as it regards themselves, to conduct its further progress in the spirit of Christianity, and to make use of the civil law not as an ordinance of unholy strife, but for the holy and important end for which God has ordained it—to secure the just rights of individuals and communities, and to put an end to unhappy controversy. And in such a course, whatever be its issue, it is believed that the Synod is not only pursuing the path of duty and of honor, but, that it may look for the blessing of heaven, and the respect and approbation of all liberal and intelligent men.

Literary, Scientific, & Religious Intelligence.

LETTER TO THE EDITOR, FROM A FRIEND NOW IN SCOTLAND.

My Dear Friend—As you are connected with a church derived originally from Scotland, and as you must consequently take a deep interest in the Scottish Zion, I have thought it best, in this letter, to give you some information respecting her, which you may not be able to get from other sources. Scotland, you know, has been long the strong hold of Presbyterianism and the doctrine of the Reformation: the truth, as it is in Jesus, has kept a place in the affections of her people, which we look for in vain even where that work commenced. So strong is this hold, that we believe there is scarcely a congregation in the Establishment which, if the feelings of its members were consulted, would not have a sound evangelical minister settled among them.

The Scottish church, taking the phrase in its largest sense, is, in appearance, much divided: there is the Establishment—the United Associate—the old Burgher—the old-light Antiburgher—the Covenanter: but the division is after all only in name. They differ about some very trifling matters, but they have all the same form of church government—they have all the same worship, and they all agree upon the great doctrines of Christianity. And, really, if there be not union here, I do not know what union is. However, as they are in a certain sense distinct, I will endeavor to give you their statistics and their present state.

To begin with the *Establishment.* This is of course the largest, and, in a temporal point of view, the most flourishing. Wherever the alliance, as Warburton calls it, between the church and the state has taken place, however the church might neglect the performance of her part of the engagement in spiritual things, she has always made the state perform its part to the full as it regards temporal things. This Establishment, though abundantly paid, is poor compared with that of the English. Think of a bishop getting thirty thousand pounds sterling, per annum, for doing very little, and his dean pocketing twelve thousand pounds sterling a year, for doing less! The highest salary in the Scottish Establishment is that of the west parish of Greenock, which is nine hundred pounds sterling. Within the last thirty years, there has been a very great change in this branch of the church in favor of evangelical sentiment. This change, I am told, has been effected, in a great measure, by the instrumentality of the late Dr. Thompson, Dr. Chalmers, and some others, who are not so well known in the religious world. The influence of the Secession, too, has been great, particularly in the larger towns and cities: this influence has been so great, as, in a certain sense, to compel the patrons of their churches to consult somewhat the feelings of the people, and to give them, according to their wishes, evangelical pastors. While there has been a decided change in favor of the true doctrines of the cross, you are not to judge of the progress of this change by certain late acts of the Assembly against certain modern enthusiasts. Previous to the ejection of Mr. Campbell, the Rowite, all the efforts of the orthodox party, for the last century, have not been able to bring the Assembly to censure any one, however erroneous their sentiments might have been. In the case of Mr. Campbell, the two parties united, and so made an overwhelming majority against the poor man. The orthodox ejected him for his heterodoxy—the moderate, for his *immoderate* zeal. If he had not been so good a man, and so zealous a man as he is, the moderate would never have troubled him. In all the great questions, which have for so long a time divided this church, the moderate party forms yet the majority: though it should be observed, that some who are moderate in church politics, are orthodox in doctrine. For a long time, the evangelical party was considered as, to a certain extent, linked with the Secession: they did not, indeed, avowedly approve of the Secession, but still they were on the most friendly terms with the dissenting ministers, and treated them as brethren, who were engaged in the same great cause with themselves, of contending for the faith which was once delivered to the saints. But now, since the discussion of the great question of establishments has commenced, all this friendly intercourse is at an end. The dissenters are now ranked with the infidels: they are spoken of as perverse enemies of all righteousness, as seeking the destruction of the church. A very evangelical pastor of a chapel of ease, who one would have thought would be the last person to utter such a sentiment, declared, in a public discourse to his people, "That the devil and the Seceders had united together to pull down

the Establishment;" and another, of the same school, and who holds one of the high places of the church, (it is not Dr. Chalmers,) stated, that in his opinion the time had come in which the established clergy should not, in the slightest degree, countenance the dissenters. These feelings, it is to be hoped, are but the feelings of a day, and when the question which gives rise to them has been settled, and settled it must soon be, they will love and act as brethren.

The *United Secession* church comes next. Since the union, (in 1820,) the cause of the Secession has prospered greatly, and it is to be hoped will yet more and more increase. She now numbers nearly four hundred settled ministers. As her doctrine, government and worship are, in every particular, the same with that of the Associate Reformed, a particular description of it is quite unnecessary. It may be proper to remark, that there is not known to be an unsound minister within her bounds. The theological education which she affords her students, is acknowledged to be the best in Britain. She has lately taken a noble stand against not merely the abominations of the Establishment, but the great source of them—the Establishment itself; and it is producing an effect on the public mind, of which I had not the slightest conception before coming here.

The *Relief* is the next in importance. As they separated from the Established church solely on account of patronage, they for some years depended on the mother for the instruction of their ministers, and so, through them, retained several of her corruptions in point of doctrine; but, since she has taken the matter into her own hands, a change for the better has taken place. She may now be considered as a thoroughly evangelical church, and is even as strong in her opposition to the principle of a religious establishment, as her sister before mentioned. There is, indeed, now nothing to keep the Relief and the United Secession apart, and I am informed that the time is not far distant when they will be in name one, as they are now in spirit.

The old-light *Burgher*—the old-light *Antiburgher*, the allies of the Antiburgher Synod in the United States—and the *Reformed Presbyterian Synod*, come next. I mention them together, as they are in fact the same, though they bear different names. They have each about thirty congregations. They are all keen for religious establishments. They have all the same curious notions about the magistrate's power, and seem to think as much of the solemn league and covenant as of the covenant of grace. And the time can not be far distant when they, too, will be one: indeed, it is just now a subject of correspondence. The old Burghers are those who separated from the synod of that name in 1797—I believe in consequence of a dispute about the power of the magistrate. The old Antiburgher Synod is composed of those who opposed the union in 1820, at the head of whom was Mr. Paxton, and the few who separated from the Antiburgher Synod in 1806, in consequence of a dispute on the same subject which had divided the Burghers.

These, I believe, are the only branches of the Scottish Presbyterian church. I am yours, &c. J. F.

THE

CHRISTIAN MAGAZINE.

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Religious Communications.

For the Christian Magazine.

THE LATE THOMAS HARDY, D. D.,

Professor of Church History in the University of Edinburgh, and one of the Ministers of the city.

This singular man, who flourished about forty years ago, was unsound in his principles, though highly distinguished for his learning and eloquence. He was the most eloquent man in his day, and unrivalled for natural wit. It is believed that no biographical account of him has appeared, and his publications are confined to a few sermons and essays, rarely to be met with. One sermon upon the resurrection of Christ was published in a collection of four volumes called the Scottish Preacher: a splendid passage from this sermon is frequently to be found in school books, &c. Having been a pupil of Dr. HARDY'S, much attached to him, (though indebted for our theological opinions to a different school,) we have been led to procure as many of his publications as we could find, and shall proceed to lay extracts before our readers. The first shall be from a sermon preached in the High church of Edinburgh, June 30, 1793, before the society in Scotland upon the royal bounty for propagating Christianity in the Highlands and Islands. The text is Heb. 2.8—*But now we see not yet all things put under him.* This sermon was preached two years before the commencement of the Missionary societies in Great Britain. We give an extract from pages 43 and 44. While led to notice the obstacles to the spread of Christianity, from the immoral lives of some professed Christians, he observes—

"Let the missionary also whisper that Christianity teaches men to live righteously in the world; but where has he the face to say so? Is it to the tribes of America, where the first steps of the Europeans were marked with rapine and bloodshed—where, by a great and regular system of unrighteousness, the natives are yearly robbed of fresh tracts of their land, and are driven from valley to valley and from river to river, and where the white men, in every transaction, study to cheat their red brethren, the men of the woods? Is it in Africa that the missionary would speak of righteousness as the law of Christians? Perhaps the native might reply—'When I was a child I heard of the Christians. I have known them in riper years, and my opinion of their principles is not likely to alter: from them my heart received its first wound, and now they have broken it. My

father was bringing water to us from the brook, when the Christians fell upon him: they sprung from the thicket, like the tiger on his prey: they beat him to the ground with clubs: they chained him down in a canoe, and bore him off into slavery. In my youth, they made me drink of affliction; but now, in my age, its waters have overwhelmed me. I was at a distance from my home when the Christians and their men-hunters, but two moons ago, made war, as they call it, in our valley. At the dead of night they set fire to the houses; they seized the flying families, and, among the rest, my wife, my only son, and my infant daughter, were carried off, and are now on the ocean, fastened to bolts of iron in your ships, never to know rest or peace until the grave shall become their refuge from the Christians. Christians, your ships are red with innocent blood: ye make merchandise of the souls of men: your crimes hold Africa in ruins: the broken families of its natives appeal to God against you: it is you who destroy our morals and our comfort together: it is you who spread treachery, cruelty, despair, and heart-break over a whole continent. Until the Christians abandon this monstrous system of outrage, Africa will never become Christian.' "

The following are extracts from a sermon preached at the opening of the General Assembly of the Church of Scotland, May, 1794, entitled "The importance of Religion to national prosperity, from Phil. 4.8." A considerable number of their great men were present.

"It is well it may be said religion is a good thing for the common people: it should be kept up among them: they cannot be held to their duty without it. Sentiments like this are sometimes heard to drop from the lips of men from whom better sense might be expected. Good for the common people, is it? And who are the other people, who do not need its aid? Is it in the power of wealth, or of birth, or of office, to find some other guard to the rectitude of human conduct, independent of the fear of God? Is there any equivalent under heaven which any class of men can pledge to society instead of religious principles?

"A man who possesses property, it may be said, has his *interest* in pledge. It is true: and, in respect of general politics, it will often keep him to his duty. But in civil life, and amidst those personal transactions which more remotely affect the state of the country, interest may become his snare instead of his protection; for in following it, without the control of religion—without that moral wisdom which looks further than to the acquisition of his thirty pieces of silver—he may be tempted to injustice, to oppression, to unkindness, to various forms of wrong, which slacken those bonds of attachment between the various ranks of men on which the safety of the community depends.

"Then, if worldly interest alone will not do, let the sense of *honor* be trusted in public life, and in the upper ranks of society. This pretence is most confidently stated; yet we must not be misled by the ambiguity of a term. If honor is understood to mean what the apostle expresses by whatsoever things are honest, according to the

appropriated meaning of the word honest in the ancient moral philosophy, the point is granted: society is safe here, for this honor, which is the real dignity of a virtuous mind acting in the presence of God, is a branch of practical religion derived from the sound root of religious faith. But if by *honor* is meant that capricious principle which is regulated by fashionable opinion, and not by the law of conscience —which postpones the tradesman's bill to the debt of the gaming table—which permits unlimited abuse of the name of God—which attaches no blame to the seduction of female innocence—which lays no restraint on the harshness of speech or behavior if the sufferer is a person of plebeian degree, but which makes it infamous to imitate or to obey our Saviour in the forgiveness of affronts, and enjoins the commission of murder in single combat. This honor will not protect society: it will neither secure the good conduct of those who follow it, nor attach others to their persons or their principles." Pp. 15–17.

The following extract, respecting the parochial schools, merits attention:—

"The moral prosperity of this country is to be secured and advanced by the system of education. Our forefathers have left us a signal monument of their wisdom, in the institution of parochial schools. The benefits which the people have derived from this institution are beyond calculation. By the diffusion of knowledge, it has been a nurse to virtue—a source of enjoyment—the foundation of consequence and success to the Scottish people; and where the plant of genius has at any time sprung up, though on the mountain side, it has shielded it from the blast, till it could spread its blossoms in safety.—Parochial schools should be seminaries of classical literature, and not of English schools merely. Our ancestors provided for this, by the law of the land—because if the schools should at any time be surrendered to men void of literature, farther than the mere arts of reading and writing, and exposed to be occupied by cast servants and useless dependants, even the English education would be ruined, the mass of national literature would suffer a wreck, a mortal blow would be given to the hopes of ingenious youth in the families of moderate fortune, and all the most respectable professions would incur degradation from the encroachments of ignorance upon them." P. 40, &c.

The following was the plan of Dr. Hardy's lectures on church history, which he put into the hands of his students:—

Part I.—History o Natural Religion.

The Religions of the East—China, India, &c.; of the Mediterranean—Egypt, Greece, &c.; of the North—Celtic and Scandinavian; of Africa, America, and Pacific islands. Universal faith—1, a God —2, a Future life—3, Moral principles.

Part II.—History of Revelation.

Ch. 1. Old Testament: the History—the Law—the Prophets.—Ch. 2. The New Testament: the Events—the Doctrines—the Books.

Part III.—History of the Christian Church.

1. *The Period of Progress*—to Constantine, A. D. 312. Success of the Gospel—Fathers—Persecutions—Opinions—Government.

2. *Period of Decline*—to the Arabian Conquest, 622. Counsels—Imperial and Clerical Politics—Superstition—Grand Apostacy—Suspension of the Progress.

3. *Period of Corruption*—to the Reformation, 1552. History of Popery—Dissenters—Corruption of the Eastern Church—History of Mahomedanism—the Learning of the Middle Ages.

4. *Period of Recovery*—to the present times, 1790. Religious Struggles in Modern Europe—Deistical Controversy, chiefly in England—Present State of the Christian World.

These lectures occupied several years. It was for some time expected they would have been published: this, however, has not yet been done. In publishing the plan, it is not to be understood that we approve of every thing contained in it: we object to his account of the universal faith found among the heathen nations, and we well remember the grievous inconsistencies exhibited in the lectures upon that part of the subject.

Extracts and Translations.

MEMOIR OF THE REV. JOHN DICK, D. D.

The subject of this memoir, the Rev. John Dick, D. D., was born on the 10th of October, 1764. His father, the Rev. Alexander Dick, of Aberdeen, was a native of the county of Kinross, was descended of a respectable family, and originally belonged to the Church of Scotland. He began his studies with a view to the ministry in connexion with that church; he passed through the usual course of literature and theology at the university of St. Andrews; but, having seen reason to abandon the Establishment, he joined the Secession, and studied several additional years under Mr. Fisher, of Glasgow, then Professor of Divinity to the Associate Synod. Being regularly licensed to preach the gospel, he was called to the pastoral charge of the newly formed congregation of Aberdeen, where he was ordained on the 7th December, 1758. It was at his ordination that the celebrated M'Ewen, of Dundee, the well known author of Scripture Types, preached his sermon, "The Matter and End of Gospel Preaching"—the only specimen, so far as we know, of the pulpit oratory of the ingenious and lamented writer, which has issued from the press. Mr. Dick was a man of a vigorous and sound judgement, and of great theological acquirements. He was celebrated for a remarkable gift of extemporaneous prayer. His son has been heard to say of him, that in this estimable christian talent he excelled all the men he ever knew, for variety of sentiment and copiousness of expression. He

was highly respected in Aberdeen by all classes, and was a main support of evangelical religion in that city at a time when there was scarcely one minister of the Church of Scotland in all that part of the country, subsequently to the death of the Rev. Mr. Bisset, who preached the pure doctrines of the cross. He died in 1793. His memory is still affectionately cherished in Aberdeen by the few survivors who enjoyed his valuable labors.

The wife of this excellent man was Miss Helen Tolmie, daughter of Capt. Tolmie, Aberdeen—a woman of an acute and educated mind, of a prepossessing appearance, and of sterling piety. She was the mother of nine children, of whom Dr. Dick was the eldest, and who all pre-deceased him. She seems to have borne a strong resemblance to her son, both in person and character; and he never spoke of her but with enthusiasm.

Dr. Dick received his early education at the Grammar school of Aberdeen, and he then gave presage of those talents by which he afterwards rose to eminence. Several prizes, carried off at this seminary, still remain in his library, to attest his intellectual superiority at that period to the boys of his own age. But a more decisive evidence of his juvenile ability, as well as spirit, is the fact that, at twelve years of age, without the knowledge of his father, he presented himself before the Senatus of King's College, Aberdeen, as one of the candidates for a bursary, which was to be determined by open competition; and, though by much the junior competitor, was afterwards declared the victor. The competition consisted in a public examination, and the preparation of an exercise, the subject of which was announced on entering the place of trial; and which, to preclude the possibility of unequal aid to the candidates, required to be finished before leaving the spot. His father, we are told, had he been in the secret, would have discountenanced the project, partly on account of his son's extreme youth, and partly that Marischal College, as locally more convenient, would have been preferred as the place of his education. He was encouraged, however, by his mother, who all along took an interest and pride in his progress. By this success, Dr. Dick was entitled, according to the terms of the bursary, to attendance at the classes without payment of fees; and to board and apartments within the college. But of the last part of the privilege he did not avail himself, as his father resided in Aberdeen.

We are ignorant of the particular course of study which he followed, and of the precise order in which he attended the classes while he continued at King's College. This, however, must in a great measure have been determined by the regulations of the bursary.—But it appears that, in his academical course, he had distinguished himself in no common degree, so as to attract the particular notice and esteem of the professors. One of them in particular, a man of celebrity in his day, Professor Ogilvie, showed him many unequivocal proofs of regard. He admitted him to intimacy with him, read and conversed with him much in private, and repeatedly urged him in strong terms to join the established church, with the prospect of future advancement. It has often been the misfortune of dissenting

churches, to have lost young men of talent by such inducements being presented to them at an age when the desire of distinction strongly actuates the mind. But the bait on this occasion was held out in vain. Dr. Dick had already acquired that rectitude and firmness of moral character for which he was afterwards conspicuous, which enabled him to decline the offer, and adhere to the path he had marked out for himself. To the professor's credit, it deserves to be related, that the independence of his pupil was not allowed to terminate their friendship; which was continued long after Dr. Dick had left Aberdeen, and renewed on every future occasion on which he paid a visit to that city.

Dr. Dick's fame rests on a firm basis of its own; and it is with no view of adding to it, that we mention that at college he was the fellow-student and friend of Sir James Mackintosh. But it is interesting, as a matter of curiosity, to record that men whose genius and attainments have made them so illustrious in their different departments, studied together, and were associates in their youth, drawn to each other by the sympathy of congenial minds. They were not of the same standing at college: Dr. Dick was more advanced in his studies than Sir James by one or two years; but they were on terms of close intimacy, and frequently met, walked, and conversed together on subjects which interested their inquiring and ardent minds.—This intimacy, however, after they left college, owing to their seperation to a great local distance, as well as to the dissimilarity of their pursuits, entirely ceased. It has been stated that Dr. Dick was also intimate with Robert Hall, of Bristol, while a student. This is incorrect. He recollected Hall; but they were contemporaries at college only during one winter, Hall's first session being his last; and he was acquainted with him only through the accounts of him he sometimes received from their mutual friend Mackintosh.

On completing three sessions at King's College, Dr. Dick had made such progress in his studies as to be judged qualified by the Associate Presbytery of Perth and Dunfermline, notwithstanding his extreme youth, to attend the Divinity Hall, then under the superintendence of the Rev. John Brown, of Haddington. Thither, accordingly, he went in the autumn of 1780, when not yet sixteen complete, and enjoyed the instructions of that excellent man during the usual term of five sessions. He returned, however, to college in the winter of 1780–81, and took the degree of Master of Arts in the following April. The intervals of his sessions, both at college and hall, were spent chiefly among his relations in Kinross-shire: one summer he passed with his maternal uncle, the Rev. Mr. Dunbar, parish minister of Boyndie, in Banffshire. In these rural retirements he had leisure to study; and then he doubtless laid the foundation of his future intellectual acquirements, and cultivated the fine taste and keen relish which he always had for the works of nature.

The Presbytery of Perth and Dunfermline licensed him to preach the gospel in the latter end of 1785, when twenty-one years of age. His talents, which had formerly been known chiefly among his friends, began now to attract attention and be generally appreciated by the

church. His delivery at this early period of his career as a preacher was more rapid and more animated than it afterwards became in more advanced years; while his discourses were marked by the same solidity and acuteness of thinking, and the same clearness, felicity, and force of language, which distinguished him through life. These qualities rendered him a highly acceptable preacher, especially with judicious hearers, who were able to appreciate his mature and enlarged acquaintance with divine truth, and his perspicuous and powerful appeals to the understanding and the heart. Wherever he preached to vacant congregations, such men became eager to have him as their minister; and, accordingly, without loss of time, calls came out in succession from Scoone, Musselburgh, and Slateford. In the latter of these places, a village at a short distance from Edinburgh, he was ordained on the 26th of October, 1786, at the age of twenty-two, "to the high gratification of his people, and much to his own satisfaction, as the rural beauty of the spot delighted his imagination, while the duties were moderate, and the retirement of the situation offered him the best opportunities for study." The congregation of Slateford was at that period a new erection, consisting chiefly of individuals who had been connected with the congregations in the neighboring city; and at the date of his settlement a manse had not been built. This circumstance, and the want of suitable accommodation in the village, occasioned his residence, during the first year of his ministry, in Edinburgh. He then lodged with the Rev. Dr. Peddie, one of his oldest surviving friends. A few years after his ordination, he was united in marriage to Miss Jane Coventry, second daughter of the Rev. George Coventry, of Stitchel, and sister of the late Dr. A. Coventry, Professor of Agriculture in the University of Edinburgh. He had by her eleven children, three of whom are now dead.

He first became known to the public as an author, about two years after his ordination at Slateford, by the publication of a sermon on "The Conduct and Doom of False Teachers." This discourse was occasioned by the publication of the "Practical Essay on the Death of Christ," by Dr. MacGill, one of the ministers of the Established church in Ayr, in which that author had broadly advanced Socinian principles; for which he was afterwards libelled before the General Assembly, but by the overpowering influence of the moderate party, acquitted. If this discourse possesses less of high polish and refinement, and less of condensation of sentiment, than some of his subsequent productions, it is not inferior in other attributes of mind. It contains a large body of scriptural truth and deep moral reflection, clearly and forcibly expressed, and well arranged, and every where breathes a noble spirit of indignant zeal against corrupters of the faith and their errors.

His next publication was his sermon on "The Necessity of Confessions of Faith," preached at the opening of the Associate Synod in April, 1796, about the period when the controversy respecting the alterations of the Formula of Ordination, which afterwards ended in the Old Light separation, began to be agitated. A large majority of the

members of Synod had, for some time previous, entertained serious doubts respecting the extent of the power of the civil magistrate in matters of religion, as stated in the Westminster Confession of Faith, and also with respect to another point formerly received with implicit faith among Seceders—the formal obligation of the National Covenants and other deeds of our reforming ancestors upon their posterity. Hence it was wished that such a relaxation should be allowed in the mode of subscribing the Confession of Faith and other standards of the church, by ministers and elders at their ordination, as might afford relief to the consciences of those brethren who had adopted a new and liberal tone of thinking on these merely speculative doctrines, and as would render them, as they ought always to have been, matters of forbearance. Dr. Dick, who took a deep interest in the dispute from its very origin, was one of those who pleaded for this reasonable change; and the design of his sermon was to evince the propriety and necessity of it, on grounds of truth and expediency. This is done with great skill and power of reasoning; but the sermon contains also a complete and admirable discussion of the whole question regarding Confessions of Faith in churches. One need go no further than a perusal of it to become master of that subject. There is a valuable note appended, from which a judgement may be formed whether the Secession church, as has been asserted, have only recently embraced those important principles regarding the alliance of church and state, which are now producing so much noise in the country. We are disposed to rank this discourse as, in point of ability, superior to any of Dr. Dick's minor writings.

He was about this period an occasional contributor to the Christian Magazine, a respectable periodical, published under the joint superintendence of some ministers belonging to the Associate and General Associate Synods. Several admirable papers appeared in it, in the years 1798 and 1799, with the signature 'Chorepiscopus,' which are known to be his, and might indeed be pronounced such from internal evidence. There were also some others, under different signatures, which it would not be difficult to identify.

The work on which his fame chiefly rests—his Essay on the Inspiration of the Scriptures—appeared in the year 1800. To pronounce any eulogium on a book so well known and generally admired, would be superfluous. It has long since taken its place among our British Classics. It is out of all comparison the ablest and best work on the subject of which it treats—and one of the finest theological pieces in any language. In the second and third editions it received considerable enlargements; it is now out of print; and the author, shortly before his death, had contemplated a fourth and enlarged edition. This design Providence saw it meet to prevent, and whether it can now be realized in the manner he proposed is, we understand, doubtful. It is a curious fact, that the world is indebted for this invaluable work to the controversy in the Associate Synod just noticed, respecting the extent of the magistrate's power. Its connexion with that subject, we dare say, is not very apparent to our readers. But it so happened that, in that dispute, those who

took the Old Light side of the question argued in favor of what was called the descending obligation of the covenants, from the covenants of the Israelitish people which were binding upon their posterity. The party with which Dr. Dick acted, justly denied the validity of such a mode of reasoning: alleging that no comparison could be stated between the Scottish covenants and the covenants of Israel, since the latter were imposed not by human but divine authority; and, accordingly, in the note to his sermon on Confessions, he makes some observations to that effect. It was for this reason, insinuated by the malignant or the wrong-headed, that he and others of the same sentiments were unsound on the doctrine of the divine inspiration of the Old Testament; and absurd as the calumny was, it appears that it obtained currency and credit, and was even uttered from pulpits; just as at the present day similar insinuations are thrown out, often from the same quarter, against the orthodoxy of those who cannot see the force of arguments in favor of civil establishments of religion, drawn from the ancient theocracy of the Jews. These insinuations, though despised by him, suggested to Dr. Dick the idea of preaching a series of sermons to his own people on the doctrine of inspiration. It happened that his mother, then a widow, at that time on a visit at Slateford, heard these sermons, and urged him to publish them; and, though he was not at the time induced to accede to the request, he soon after formed the idea of throwing the substance of the discourses into the shape of an essay. The result was, the publication of the Essay on Inspiration.

He published, in the year 1801, another sermon preached before the Edinburgh Missionary society, on the Qualification and Call of Missionaries, which fully supports his high character.

He had now been minister of Slateford fifteen years, and was happy among his people, who respected and loved him. But the reputation he had acquired by his writings and occasional labors in other parts of the church, was soon to deprive them of the privilege of his able ministrations. Several attempts had been made already to translate him to a more public sphere of usefulness; among others, the congregation of Aberdeen, now deprived of his father by death, twice called him to be his successor, but without success. At length the congregation of Shuttle-street, Glasgow, fixed their eyes on him as a suitable colleague to their pastor Mr. Pirie, then in the decline of life; and the Associate Synod, to whose judgement their call was referred, loosed his relation with the people of Slateford, and appointed his removal to this new scene of labor. He was admitted to Shuttle-street on the 21st of May, 1801. The circumstances in which he entered on this charge were by no means favorable. The separation of the Old Light party from the Synod, which had happened immediately before, had divided and much weakened the congregation. The secession of a large body of its members had reduced it, though previously crowded, almost to a shadow. But by Dr. Dick's able exertions, in conjunction with his respected colleague, it soon revived; and its numbers increased, until the effects of the schism were no longer visible. In addition to his other labors, as a

means both of extending his usefulness, and augmenting the congregation, he undertook a course of evening lectures on the Acts of the Apostles; which were delivered on the second Sabbath of each month, and drew a large concourse of hearers, many of whom continued afterwards to attend his ministry. He subsequently gave a series of sermons on the divine attributes. This, like the former course, attracted much attention, and the church was crowded to excess. A number of ministers of the city, and literary persons, were usually among the auditory. But upon the death of Mr. Pirie, in 1810, when the whole pastoral duties of the congregation devolved upon himself, these evening discourses were discontinued. The lectures on the Acts were given to the world in 1808. The publication of them contributed greatly to extend his fame. They have deservedly obtained an extensive sale; have passed through two editions, and will continue to be increasingly admired as they are more generally known. For soundness of view, richness of sentiment, lucid arrangement, and clear, forcible, and elegant diction, they are models for the exposition of the Holy Scriptures.

Encouraged by the success which had attended his lectures, he published in 1816, at the request of his friends, a volume of sermons on miscellaneous subjects, to characterize which, would be to repeat what has just been said of his lectures.

In 1815, Dr. Dick was presented with the degree of Doctor of Divinity, by the old and highly respectable college of Princeton, New Jersey. Why the Senatus of King's College, Aberdeen, should have allowed this merited honor to come from a foreign university to a townsman and an alumnus of their own, whose writings were known over the world, is an inquiry which, probably, there would have been no need to make, had Dr. Dick been within the pale of the National Church.

In 1820, that great and good man, Dr. Lawson, was removed by death, after occupying the theological chair of the Associate Synod with distinguished lustre for a long series of years; and the Synod conferred on Dr. Dick the highest honor they have in their power to bestow, by choosing him to fill his place. This choice, the United Associate Synod, which met for the first time shortly after, confirmed; thus entrusting him with the education of the students belonging to both branches of the church. His unaffected humility led him to accept the charge with extreme reluctance, and only after the urgent solicitations of his brethren. But probably no man was better qualified to undertake it, and of the manner in which he actually discharged it, there never was but one opinion. He was universally revered and admired by his students, and he enjoyed the perfect confidence of the church at large. His lectures are fully written out in a fair hand: and the publication of them, which has already been anxiously demanded, will soon justify all that has been said in their praise. They are a treasure of immense value: they will fill up a decided desideratum in theological literature, which has nothing equal to them in the English language, at least of the same extent. We shall be greatly mistaken if they do not attract much notice,

and command an extensive sale, not only among clerical readers, but also among the religious community at large, for whose edification they are perfectly adapted, notwithstanding their depth and systematic form, by their extreme perspicuity, and their elegance of diction.

We come now to the melancholy period, when the valuable labors of this venerable servant of God were closed by death. Considering his advanced years, he had but few of the bodily infirmities of age, and there was no decline whatever of his mental powers. He had, besides, enjoyed more than an ordinary measure of health and spirits, for some time previous. We might have expected, in these circumstances, that several years of life and usefulness had still been in store for him. But his appointed time of service in the church below had expired, and the Chief Shepherd saw it meet to call him away to enjoy his reward. The messenger of death arrived suddenly and unexpectedly; but found him at his post, employed in those duties which had, through life, been his delight. On Sabbath, the 20th of January, he preached as usual, conducting all the services with his wonted ability: on the Wednesday, he spoke at a public meeting, called to petition parliament respecting the observance of the Sabbath; and the same evening he met with his session to make arrangements preparatory to the dispensation of the Supper on the Lord's day following. That night he complained of pain in the ear; but was up next morning, preparing his action sermon, though by that time his uneasiness had increased. In the course of the day, he was attacked with severe pains in the limbs; and, though on obtaining medical assistance a temporary relief was afforded, he sunk into stupor about seven in the evening, out of which he never recovered. On the next day, (Friday,) about *four* P. M., without much apparent suffering, in the midst of his sorrowing family and friends, he gently expired. An aged member of his flock, who stood by, stepped forward and, closing his eyes, uttered the sentiments of all present, and we doubt not the higher award of his Judge, while he solemnly exclaimed—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Thus died Dr. Dick, in the sixty-ninth year of his age, the forty-seventh of his ministry, and in the thirteenth of his professorship. It was found, on subsequent inspection, that his death had proceeded from suppuration in the ear, a complaint commonly harmless though painful, to which he had been frequently subject, but which, on this occasion, leading to inflammation in the brain, and followed by effusion, was attended with all the symptoms, and produced the fatal issue of an apoplectic stroke. The circumstances of his death precluded the possibility of a death-bed testimony being given by his lips to his faith in the doctrines he had preached. Had his Master been pleased to order it otherwise, it would no doubt have afforded a melancholy consolation to his friends; but yet they needed not additional assurance, nor did any who knew him, that though he passed through the valley of the shadow of death unconsciously, all was well, and that he is now in the presence of Christ. His diligent

and spotless life had been testimony enough to his unfeigned faith and deep and ardent devotion. The universal and deep sensation produced by his death, the immense concourse which attended his funeral, and the various tributes which have since been offered to his memory, evince the estimation in which he was held by the members of our church and society at large, as well as the unspeakable loss which both have thereby sustained. His remains are deposited in the High church-yard, waiting for the resurrection of the just.—*United Secession Magazine.*

THE SINCERITY OF THE APOSTLES.

Look at the apostles of Christ—listen to them rather. We read in the third chapter of the Book of Acts, that, as Peter and John were going up to the temple at the hour of prayer, their attention was arrested by the sight of a man who had been lame from his birth, and who had long been laid by the kindness of his friends at a certain gate of the temple, that he might receive the charities of the worshippers. Peter cast on him a sympathizing look, and he was encouraged to expect charitable aid. Peter, however, had neither silver nor gold; but he could open the store-house of his Master's grace; and commanding him in the name of Jesus of Nazareth to rise up and walk, he at the same time took him by the hand and helped him up; when the cripple, for the first time in his life, found himself in possession of the perfect use of his limbs. The fact was notorious; it was publicly done. And so long and so often had the people seen that man lying there for alms; so well did they know him; so sure were they that he had always been lame, and that it was a case which no human skill could reach, that there was but one opinion among them. They knew, and every child could see, that the cure was perfect—that there could be no deception or jugglery in the case. They were, therefore, in utter astonishment; and their feelings were wrought up to the highest pitch, in admiration of the men who could perform such a cure. Surely, thought they, these must be men of uncommon power and holiness. But Peter instantly checked this disposition towards man-worship. "Ye men of Israel," says he, "why look ye on us, or why marvel ye at us, as tho' by our own power or holiness we had made this man to walk?"—The case is far otherwise. You must give the glory to God. "He hath glorified his Son Jesus. His name, through faith in his name, hath made this man whole." But now improve this, as a proper occasion for forming a just estimate of your own guilt, and of the guilt of your rulers. This Jesus "ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. Ye denied the Holy One, and the Just, and desired a murderer to be granted unto you. And killed the Prince of Life, whom God raised from the dead; whereof we are witnesses."

Now, when did a knave, or an impostor, or a demagogue, wishing to manage the people for his own honor and emolument, ever act as Peter here did? Is it not the manner of all such men to endeavor,

by all the arts which they possess, to attract the enthusiastic admiration of the people? Are they not always willing that the people should give them credit for any virtues or excellencies they please, if it will only serve the present turn? When did you hear of such men saying to the multitude, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of? Give the glory to HIM, from whom cometh down every good and perfect gift."—Never. And was not the charge which Peter brought against the multitude the most likely of all things to change their enthusiastic admiration into rage, and to inflame their passions and prejudices to such a degree, that they would be ready to tear him to pieces? "Ye denied the Holy One, and the Just—Ye killed the Prince of Life." On *you* rests all the guilt of shedding the innocent blood, for "Pilate was determined to let him go." When did an unprincipled, ambitious man ever thus speak honestly out to the multitude, declaring to them their transgression and their sin? Never. In all places, and at all times, it is the manner of such men to flatter the people, by chaffering to them about their virtue and intelligence; whether those whom they address may happen to be very virtuous and intelligent or not, they know that flattery is apt to be well received, and they will blandish them with it, to answer their own selfish ends.

Indeed, I cannot but admire Peter. But a few short months before, Jesus of Nazareth had suffered on the cross—the instrument of torture for the meanest malefactors. Such was the infamy attached to this mode of punishment, that, had it been inflicted on a Roman citizen, the case would have been brought to the imperial city; and the senate chamber would have resounded with notes of deep-toned horror. Peter and John were disciples of this dishonored and detested man. And these were the very multitudes who had bowed the knee in derision to their Master when he was hanging on the cross; and had sarcastically saluted him—"*Hail, King of the Jews.*" Near to the place where they stood, the Sanhedrim, the supreme council of the Jewish nation, held its sessions; and this body of rulers and priests, was at the very moment actuated almost to madness by the mingled passions of fear and jealousy and pride and revenge; because they knew well, that if this new doctrine prevailed, their honor and authority would be prostrated. Yet Peter declares that *Jesus of Nazareth was the Son of God*—charges upon the *nation and its rulers* the sin of crucifying him—declares that God had raised him from the dead: and that they must all obtain, through the name of Jesus, the pardon of this sin, and of all their other sins, or perish without remedy. I can easily believe that Peter might have been a very honest, and upright, and even heroic man, and yet not have been able to command the courage and the nerve to address the people as he here did, unless he had been confident of the divine protection.

Take another example—that of Paul and Barnabas at Lystra.—While Paul preached Christ to the people, there sat by him a man who had been born lame, having never walked. By the gift of dis-

cerning spirits which he possessed, he perceived that the man had faith to be healed, and said to him with a loud voice, "Stand upright on thy feet. And he leaped and walked." Acts 14. The people, in the transport of the moment, shouted, in the dialect of Lycaonia, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius." The priest of Jupiter, whose temple was before the city, was immediately in attendance, with oxen and garlands, ready to offer sacrifice, and pay them the wonted honors of the gods. When Paul and Barnabas found what was going on, shocked at the delusion of the people, and the impiety which they were about to commit, they rent their clothes and ran in among them, crying out, "Sirs, why do ye these things? We also are men of like passions with yourselves, [like yourselves subject to disease and death,] and preach unto you that ye should turn from these vanities, to the Living God, who made heaven and earth, and the sea, and all things that are in them." And it was with difficulty that they restrained the people from executing their purpose. Now, were Paul and Barnabas selfish aspirants, wishing to gain an influence over the minds of the people, to answer their own purposes? Their conduct declares the very reverse.

To have set up for gods in that age, would, in many parts of the world, have been no mad pretension. In a rude state of society, such as that at Lystra, when Paul was there, all men, who wished to lord it over their fellow-men, were anxious to pass themselves for deities. Men who had no scruples about the means which they employed, always found this an admirable expedient to practice on the superstition and credulity of the multitude. Alexander the Great made a journey of several days through the sandy deserts of Africa, for no other purpose than to extort a confession from the priestess at the temple of Jupiter Ammon, that he was the son of Jupiter, in order that he might be regarded with the greater reverence by his subjects, and with the greater terror by the rest of the world. Many of the Roman emperors sought to have divine honors paid them during their life-time; and took care that they should be enrolled among the gods after their decease. What a fine opportunity was presented to Paul and Barnabas to establish their authority, if they had been so dishonest as not to scruple at the means! There was enough of superstition and ignorance at Lystra, to permit them to play at any such game. But Paul and Barnabas had come hither for higher purposes—to deliver the people from their sottish ignorance; and to elevate their minds to the contemplation of that God who made heaven and earth.

Indeed, when we come down to our own times, we may see that unprincipled men can still adopt the arts practised by impostors and tyrants, in the most rude and dark ages of the world. In a great nation, the mock disciples of a mock liberty, with such honied words as equality, and reason, and philanthropy, and philosophy, incessantly *slavering* from their lips, could convert a certain church into a pantheon; *i. e.* a heathen temple for keeping the statues of the gods; that those who had deserved well of the republic might, like the an-

cient deified heroes and tyrants, receive divine honors after their death; while at the same time, they would permit no mortal man to worship his Maker. One of the tenets of the popular *philosophy* was, "that tutelary gods, even dead men, may be canonized, consecrated and worshipped." To this honor, Voltaire, Rosseau, Mirabeau, Marat, and others, were admitted. The remains of Rosseau and Voltaire were conducted to the pantheon. The bones of Voltaire were placed on the great altar, and incense offered to them; the infatuated multitude, meanwhile, bowing down in silent adoration. Thus while the dead were adored, these living advocates of reason and equality—these fair and promising candidates for similar honors after *their* decease, would be regarded as a kind of demi-semi-gods. But thus did not Paul and Barnabas act. Why? because they were honest men.

Let us now take a cursory glance at the doctrines which the apostles preached. Did they ever use flattering words, or deal in smooth things, to purchase the favor or the applause of men? No, indeed. They carried round and round among their hearers the broad and sweeping charge of apostacy from their Maker, and rebellion against heaven; and proclaimed to them that they must down with their arms, and submit to God, and be reconciled to him by the death of his Son, and receive from grace quite other dispositions than those which they inherited from fallen Adam—or never hope that God would reckon them among his children and friends. Pungently and faithfully did they reprove and rebuke those to whom they preached, and to whom they wrote, whenever the duty called them to do so.—"O foolish Galatians," said Paul, "who hath bewitched you that you should not obey the truth?" Paul did not desire to lose the favor of men; nay, he really desired to please them for their edification; he would wound the feelings of no man, or make him his enemy if he could avoid it; but he would lose the favor of any man, rather than look coolly on, and witness him destroying his soul by believing a lie. If telling men the truth would make them his enemies, his enemies they must be.

The general strain and spirit of the apostles' preaching was, that vanity is written on all the pursuits of men until their souls find rest in Christ; that all the ways and works of the natural man prove him to be without God in the world; that of the great mass of mankind, it is the melancholy truth, that the unbroken current of their thoughts and affections, and anxieties, is sinful; and that they must believe in Christ, be justified through him and renewed by the Spirit of grace, and forsake the evil of their ways, and live soberly, righteously, and godly in the world, otherwise whatever hopes of future happiness they indulged were fallacious, as they would find on the great day. They said, in so many words, to the Jew, that he must quit all his pretensions to heaven on the score of his descent from Abraham, or the covenant which God made with his fathers: they said, in so many words, to the Gentile, that he must renounce the gods and the religion of his ancestors, and have no fellowship with the worshippers of idols—that, turning from all the vanities of the religion of his coun-

try, as so many abominations in the sight of God, he must believe in Jesus of Nazareth, and seek to be justified through his merits, and washed from his sins in his blood; otherwise, the gospel which they preached, did not contain one syllable of peace or comfort for his soul.

Now, mark the contrast between the apostles of Christ, and the sages of Greece and Rome. These men—Socrates and Plato and such men—saw well enough the folly and superstition of the various forms of Paganism. They had some better notions of the Deity. In their speculations, they stumbled on some truths, which, had they been promulgated and followed out to their consequences, would have exploded the popular superstition. But they took care to maintain a *prudent reserve* in publishing their opinions. The multitude was attached to the popular superstition. Those in power leaned on it; the interests of the privileged orders were bound up in it: to touch it was dangerous. The philosophers, therefore, notwithstanding the fine things they said to their disciples, took care to conform publicly to the reigning superstition. It is with this that Paul charges them, that while from the creation, they clearly saw the eternal power and Godhead of Jehovah; yes, and also knew the judgement of God, that they who practised such crimes and impurities as the pagan religion not only allowed but enjoined, were worthy of death, they still held the truth in unrighteousness. There would have been danger in attempting to execute any extended plan for the reformation of mankind. They did not wish to incur danger. There would have commenced a fierce conflict with the prejudices and passions, and interests, and vices of men. They did not choose this—for they loved ease. Not so the apostles. As they believed, so they spake; not in secret, but in public; at Jerusalem, and in the cities of Greece and Rome; to the multitudes at the synagogues, and in the presence of assembled wealth and talent, on Mars' hill at Athens, and in the market-house at Ephesus.

As they believed and taught, so they *acted.* Neither themselves, nor those whom they brought over to Christ, must have any thing to do with the worship of idols. They must do no act or thing, which, in the smallest degree, could be construed into an approbation of the established religion. They must always make it evident that they regarded paganism, with all its rites and mysteries, as an abomination in the sight of God. "God forbid that I should glory save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world," was the language of Paul, and of every sincere convert to the gospel. And in this honest, direct, unaccommodating and uncompromising character of primitive Christianity lay the *secret* of her great strength. What has paralyzed her faculties? Why, after having achieved such benign victories for the world, and grown great, is she now feeble, like Samson, after his locks were shorn? Because, by the sleight of men, she is so often made to smile, instead of uniformly frowning on *whatever is not of God.*—Christian Intelligencer.

PELAGIAN PREACHERS.

It is extremely difficult in our contagious times, to avoid those "evil communications which corrupt good manners." Many of our modern sprigs of theology are charged either with holding no settled principles, or with proclaiming "vain babblings——and their word will eat as doth a canker," 2 Tim. 2.16,17: and it is to be feared that they are guilty.

They roam about with the usual testimonials of ministerial character, and from courtesy, or ignorance of their true sentiments, or the fear of offending on the part of the ministers and churches whom they may visit, either as casual travellers, or more probably with a design to stir up contention for their own interest, they are invited to preach. And the kind of devil which they introduce cannot be ejected, "but by prayer and fasting" on the part of those who "bid God speed to a man that abideth not in the doctrine of Christ," and who thereby, without design, having been led astray by the "deceiver, are partakers of his evil deeds." 2 John 7–11.

The following narrative is a striking specimen of the mischievous prowling of men who "speak perverse things, to draw away disciples after them." Acts 20.29,30. We give it in the words of our correspondent, a Presbyterian minister, residing in Westchester co.

"The Rev. Mr. ——, agent of the Southern S. School Union, is one of that celebrated number of evangelists ordained by the Third Presbytery of New-York. When at your house, I gave an oral statement of part of a sermon preached by him in a certain R. Dutch church on the North River, promising you a copy, in writing, as taken from the lips of an elder of the Presbyterian church, who was present, and heard the sermon preached. The same can be satisfactorily confirmed by other witnesses.

"The reverend gentleman said—'The sinner is able to make himself a new heart. Repentance is a change of conduct towards God and men. If you were not able to repent, do you think God would require you to do it? Jesus Christ tells you, you can repent: on the other hand, the orthodox minister tells you, you can not repent. Now, which of them will you believe? Do not believe those who tell you, you cannot repent. *They lie; they lie!* It does not require the agency of God for a man to make himself a new heart, for he never required man to perform that which he was not able to do.'"

Such is the rank Pelagian heresy which is preached by men who claim the right to enter our pulpits, and be received in our churches. We are convinced that in case any one of our ministers, from a want of knowledge of a stranger's exact theological creed, was to hear such crude and heretical trash proclaimed from his pulpit, if he did not choose to interrupt the speaker, that he ought immediately as the heretic closed, to arise, denounce his heresy, and publicly declare that no travelling agents, &c., should be received into the pulpit, who could not adduce better proof of "faith unfeigned," than that which is given by a mere certificate of the 3d Presbytery of N. York.

At least, if notwithstanding all our watchfulness, it should happen that one of these time-serving agents should creep in unawares, (Jude 4,) "privily to bring in his damnable heresies," among us, 2 Peter 2.1; we would at once demonstrate his false teaching, and then caution the congregation neither to receive him into their houses, nor bid him God speed. We trust that our worthy brother will so act at P. And we hope all our churches will be upon their guard against these agents, unless their designs, principles, and objects are well known and decisively approved. For our part, we have determined no longer to encourage some of these crafty and irresponsible agents; whose grand, if not sole object is this, to procure a good temporary income, and the opportunity to select a choice place of settlement; unless, as is often the fact, they have neither knowledge, gifts, nor grace, for the work of the ministry. Beware of them!—*Chr. Intelligencer.*

"WORKING MEN OF THE CHURCH."

It is well known that this is one of the appellations by which our new measure brethren choose to be distinguished. It may be said that it is not worth while to contend about a name; but names after all are sometimes of much greater importance than they may seem; and there is at least a show of truth in the remark that has often been repeated, that the world is governed by them. It is sometimes as necessary to watch and expose names as things. Many a radical and destructive error has gained currency from its having come in under an imposing name: and many a bad man has for a time passed unsuspected, and even been lauded as a public benefactor, because he has in the same way set up claims to a character which did not belong to him.

The first thing that strikes us in respect to this appellation that we are contemplating, is, that it savors a little of the want of modesty and humility. The same class claim to be "revival men;" that is, the men who know how to conduct revivals in the best manner, and who are actually their most efficient supporters, and perhaps they would be willing we should go a little farther, and say their *only* supporters; all others being of little or no use in the field, and many of them doing positive injury. In nearly the same sense they claim to be the "working men;" that is, the men who are full of activity and zeal, and self-denial, and whose labors alone tell with any great effect on the interest of truth and piety. Whether this does not imply some degree of censure on others as well as of complacency in themselves, we will not undertake to decide.

But after all, we think that though this appellation is assumed as expressive of extraordinary merit, it conveys in many cases at least, but an equivocal kind of praise. It is understood that the working men are they who are almost constantly occupied in the field, while they have little to do in the study. While others are poring over theological systems, and framing their discourses for the pulpit with care and labor, these men are abroad holding protracted meetings,

stirring up dead churches, and endeavoring to bring about revivals of religion. That great efforts, and sometimes extraordinary efforts should be made to extend revivals, far be it from us to question; but after all we greatly doubt whether the Church or the world will, on the whole, gain any thing by ministers becoming so exclusively active as to neglect their studies. No doubt, any man may find it easy enough without study to entertain his audience by strange and vulgar expressions, as has sometimes been done, or even in a more decent manner to harp continually upon one or two favorite topics; but we do not believe that any minister can comply with the spirit of the apostle's exhortation to bring out of his treasure "things new and old," without devoting considerable time to study. Any minister who should keep himself continually in his study, and merely go through with the routine of public religious services on the Sabbath, would not only be behind the spirit of *this* age, but behind the duty of a minister in any age; nevertheless, he who would labor to most effect in the pulpit, or indeed out of it, must be a student; and he who neglects his studies for the sake of being constantly active, will soon find himself with an impoverished mind, and a consequent inability to labor to the best advantage for the spiritual interests of his fellow-men, and the glory of God. He who is exclusively a "working man," or exclusively a student, will never be likely to fulfil in the best manner the purpose of the ministry: he alone does this, who unites diligence in the study with diligence and fidelity in the Church and in the world.

But farther, in estimating the value of this appellation, we are to consider the manner in which these men "work," and the effect which is produced by their labors. Far be it from us to question that many of them, especially the less extravagant, may have done much good; and we may have no reason to doubt that God in his sovereignty may have used the labor of the more rash and immoderate of them for the conversion of *some* souls, and we will not here take it upon us to arraign the motives of any: nevertheless, we are constrained to believe that there are those among them, who, while they have worked hard, have worked to a very bad purpose, and have actually spread desolation around them, while they have taken to themselves the credit of extraordinary efforts for building up the cause of Christ. We say it fearlessly, the "working men" are they who have divided churches, who have unsettled pastors, who have introduced the reign of fanaticism, and in many instances left the cause of evangelical truth and sober piety bleeding in the streets. Whether it is better to fold one's arms and do nothing, or work to such purpose as this, let the working men themselves judge.

There is after all a sense in which every minister of the gospel and every private Christian should aspire to be a "working man." Every one should labor for Christ in a consistent, active, devoted manner, according to the circumstances in which providence has placed him. And we would to God that such "working men" as these might abound among us, and on every side of us more and more.—But let no one assume what does not belong to him. Let no man be

satisfied merely with working hard, unless at the same time he works to good purpose. And amidst the most active of his labors, let him never forget that "God must give the increase."—*Jour. & Tel.*

LETTER FROM THE LATE REV. FRANCIS SHERIFF, TO MR. W. DICKSON.

[An Abstract of his Conversion.*]

Nimeguen, 1777.

Dear Friend—I don't imagine you would ever expect a letter from me; but I am persuaded, from the regard you once expressed for me, you will not be dissatisfied that I should again enter into correspondence with you.

You once imagined me to be a seeker of the Lord Jesus, and I thought so myself. But, alas! the dreadful apostacy which soon after befel me, wherein I forsook my old acquaintance, laughed at my former work, and even became a very monster in sins, might make you and every one who knew me to conclude that I was among the number of reprobates. The years I spent abroad, and the time I afterwards spent at home when licensed as a preacher, are a woful picture of a depraved heart when left to itself; and should I tell you how wickedly I lived, you would scarcely believe that the grace of God, free, rich and sovereign as it is, would be ever held out to such a man.

You know, about two years ago I was ordained minister of the gospel, to supply the place of chaplain in one of the Scotch regiments in the Dutch service. I took the ordination-oath without feeling the smallest concern, and rather looked upon it as a piece of priestcraft, than as an institution of God's appointment. In that character I came over to this country, but had not the smallest impression of the divine Master I pretended to serve. Notwithstanding the baseness of my heart, I lived outwardly sober, and, owing to the wonderful goodness of God, I was prevented from giving offence by open irregularities. Being much caressed by the officers, I was fond of their company, and, happy for me, some of them had higher notions of the clerical character than I had myself. Having a good deal of time, I thought of making up for my former idleness, and accordingly spent about nine hours every day in study. But my heart was as far from God as ever, and I was only rearing up an idol for my own pride to worship. Vain philosophy was my great delight, and the more I made progress in it, the more did atheistical thoughts increase. Sometimes I looked on the Bible, but with no view of being profited. If ever I prayed to God in private, my base heart was denying what my lips were confessing.

One evening I was reflecting on my past life, and was even so far pleased with the singularity of it, that I was meditating a plan for writing some part of it; and the remembrance of my religious folly, (as I called it,) made me rejoice that I was no longer under such

* A Memoir of this excellent minister was published in 1778, and was re-printed in the Missionary Magazine for 1810.

fetters, and had overcome every superstitious notion. But soon afterwards a trembling seized me, and increased to a very great height, till one entered my room, and by a forced merriment I got the better of it. Next day I went to a retired field, to consider what was the cause of my last night's fears; and, to get them stifled for the future, I represented to myself how ridiculous I would appear in the eyes of the world if I should become an enthusiast, and then I would lose the friendship of sensible men, and forego the pleasures of social conversation. These things had such an influence on my depraved heart, that I resolved against being religious till a more convenient season. I therefore went on in my former way, preserving outward decency, and adding to my stock of deceitful learning.

We were soon afterwards ordered to march to another garrison. This did not displease me, because I was growing tired of the Catholics, and (for what reason I know not) I wished to be among Protestants. After I came down here, I found the ministers very strict, and the generality of the inhabitants great professors of religion: this made me still more attentive to my outward walk and conversation; and though I had as little regard for God and my soul as ever, yet I was insensibly led to pray at different times, and to read the Bible in private. I became more and more attentive to these duties, without having the smallest wish for meeting with Christ in them. But O the riches of his love! he is to be found by those who seek him not. My hypocrisy at last startled me, and caused a great deal of uneasiness within me; my former fears were renewed, and I would have been content to have changed my existence with the meanest of creatures. I dared not to look to God, for I had already refused his help; nor to Christ, for I inwardly denied him. I had no friends to whom I could explain my case, and the Bible was either sealed, or fraught with curses against me. In this frightful situation God put it into my mind to set apart a day of fasting, that I might, with all seriousness, examine my life, and discover the source of my dreadful apprehensions.

Accordingly I rose early in a morning, locked my door, and began the inquiry with prayer. I endeavored to recollect what state I was in when I professed to be religious at the college; but, my heart being so long habituated to unbelief, I could remember nothing distinctly, and rather concluded that I had been a deceiver, so that no help arose from that quarter. I then examined my after life, and would very fain have rested on my honesty, and the opinion which others formed of me; and while I was contenting myself with this, (plainly the devices of darkness,) the sluice of my heart, as it were, opened, and such a deluge of sin poured in upon me, that if the tender mercies of God had not been underneath me, I must have been swallowed up. Sins came rushing in upon me from every quarter, and I found myself to be the chief of sinners. My original depravity afterwards assailed me, and I saw myself by nature a child of the devil; then I felt the necessity of a Saviour, then I saw the glorious scheme of redemption, but scarcely could allow myself to hope for any share in it. I ventured once more to pray, and surely

there was a wonderful change produced in my mind; midnight darkness changed into the light of day, or the most tremendous storm into a pleasant calm, give a very faint representation of the light and joy that were made to arise upon me. I cannot describe to you what I thought and what I felt, when I ventured to call Christ my Saviour and my God. With great earnestness I flew to the Bible, and what was before sealed up to me was made manifest as if explained with an audible voice. The veil was taken off my understanding; and if any person had asked me how, I would have given no other answer than the blind man did, in another case, "One thing I know, that whereas I was blind, now I see."

Thus a fast-day turned out the happiest day of my life.' But the Lord had not yet perfected his work; for much doubting and fear soon after attacked me. The week following I again appointed a day for fasting and prayer; but, relying too much on the ordinance, as it was already blessed to me, I came to seek God without a warrant, and so was disappointed. I found that I had not totally quitted with my own strength and righteousness, but sought after something to rest upon. Again I was invested with many perplexities, and continued in a very deplorable state for about two months, harassed with great fears and darkness. At last my case was opened up to me, through the great mercy of God, and infinite love of our Lord Jesus Christ; and here I am, at this day, the most wonderful monument of divine mercy, and the most unworthy creature that ever pardon was held out to. I could not refrain from making you a partaker of my joy, for as I formerly looked upon you as my spiritual guide and father, I am persuaded you will be stirred up to give glory to God in my behalf, that such a prodigal has found grace. It often stings me to the quick to think how I had forsaken my former acquaintance, and laughed at them, while perhaps they were praying for me. But their prayers have triumphed over my mockery. I hold fellowship with them at the throne of grace, and I trust in the adorable goodness of our Lord, that we shall be eternally united as members of his body.

Endeavor, my much honored friend and father, to find means to inform Mr. B., Mr. H., Mr. P., &c., what a wretched creature I have been, and still am, that they likewise may rejoice. Should I ever be permitted to see them and you, great will be my satisfaction. It makes me stay here with great contentment, when I see that I may be a most unworthy instrument of doing some good to my countrymen in a foreign land. There are several witnesses of the truth in my congregation. About two months ago, one of our captains, who was a great enemy to religion, happily saw his folly, and is now most eminently convinced. I trust that the Lord is dealing with others, and will in due time seal them to himself. There are officers and soldiers, whom I once called fools and enthusiasts, that I now find to be most experienced Christians; so that you see I have great cause for rejoicing. O that such a worm as I am might be instrumental in bringing more to Christ's kingdom, or could feed his lambs with the sincere milk of the word!

I hope you will write me soon after the receipt of this. Let me know how religion is prospering at home. The situation of my father's family and my other relations brings tears into my eyes; but none of them are so hopeless as I once was myself. I frequently lament the woful case of our church, but it is to be hoped she has many faithful sons. Remember me to Mrs. D. and to all others who rejoice in the Lord's work. Farewell, dear sir, farewell.

CHARITY IN HOLLAND.

We have frequently reflected on the extraordinary fact, that in Holland mendicity meets the eye far less frequently than in any other country, notwithstanding her population is larger in proportion to the extent of her territory, and that nature has been so sparing in her gifts to her. Without any natural capabilities for manufactories, for there is not a fall of water or a mineral in all her territory; having to resist, at immense labor and expense, the incessant danger which threatens her from the sea; involved as she has been in the deepest political calamities, still her inhabitants present an appearance of comfort and happiness which we in vain seek among people apparently more highly favored with the gifts of Providence. We shall not attempt to solve the problem. If we account for the absence of all external signs of poverty, by the charitable disposition of the wealthier class, or the liberal relief afforded by the government, yet it is astonishing that either the one or the other have it in their power to bestow their gifts with so generous a hand, under the unpropitious circumstances they have to encounter.

The charities of the Dutch are truly on a magnificent scale. In a work recently published in England by Mr. Sadler, it is stated that the number of poor in Holland amount to 196,053, in a population of 2,148,339, on whom was expended 5,955,030 florins, about 30 florins each, equal to about 24 bushels of wheat, whilst the poor of England, in the same year, amounted to 971,913, on whom was expended 6,679,657*l*, or not more than 10 bushels of wheat each. While commenting on this charitable disposition of the Hollanders, Mr. Sadler relates the following interesting anecdote :—"When the Duke of Lotherdal, jeering about the fate of Holland, then threatened by Louis and basely deserted by Charles the Second, said that oranges would be scarce when the French should have plundered Amsterdam, Charles, who knew Holland well, as a resident there, interrupted his mirth, and, for once serious, replied, I am of opinion that God will protect Amsterdam from being destroyed, if it were only for the great charity they have for their poor."—*N. Y. Cour. & Enq.*

GLEANINGS.

Satan corrupts men's minds with error, by engaging their affections in the love of it. For this purpose, he makes them fall in love with those that are infected with it; and thus insensibly become

well affected towards it. He disposes the propagators of it to a peculiarly affable and engaging, or even flattering manner of behavior. He decks the error itself in a gorgeous dress, affected plainness, appearances of order, strictness, zeal, or fitness for reconciliation of differences among the godly or learned: or he mingles it with some delightful manifestations of truth. He biasseth the affections, by pretences of advantage in the embracement of it, or of hurt, and danger in opposing it. He excites their passions and pride to work in favor of it; and he seduceth the defenders of the truth to some imprudent management, ungaining behaviour, use of improper phrases, or the like.—*Brown, of Haddington.*

Always to forget God; to pass days and months, without doing any thing but offend him; to be always full of business, worldly cares, secular contrivances—always occupied with passions—always embarrassed with earthly things—is to be atheists in practice, and through forgetfulness:—and this, for the greater part, we are. Paul said of the Ephesians, that before their conversion they were *atheists*, or "*without God* in the world." How could this be?—They had a thousand gods. It was because they had many false gods, but not the true God. By having too many of these, they had lost the only true God; like the Samaritan woman, who after having had too many husbands, in the end had none. And thus, worldly men, it is with you; your souls have too many gods and too many husbands, and hence, they have none—they are "without God." Too full of your idols, too much sold to the object of your passions, you are destitute of the true God. He loves not a crowd: cast out all these gods, in order that you may have Him alone. And who, my brethren, who ought to be your God, if not He, who only is eternal, the Sovereign of all the earth, "our Creator and our Husband, the Holy One of Israel?"—*De Superville.*

As for myself, I have seen and do find so much worth in truth, which is to be bought at any rate, and sold at none; and so much transcendant excellency and amiableness in Christ, that not only with chearfulness and confidence I lay down my life for Him and his truth, committing my soul to Him to be kept in hope of a joyful resurrection of the body; but also bless him that gave me a life to lose, and a body to lay down for him. And although the market and price of truth may appear to many very high, yet I reckon it low; and all that I have, or can do, little and too little for Him who gave himself for me, and to me.—*Rev. Alexander Robertson, a Scottish Martyr.*

If some one possessed a knowledge of all the families of men, and knew the names, offices, and kind of life of every individual; or if he had acquired all kinds of learning, and were skilled in the language of every nation—with what applause, with how great admiration would the most of men follow him! But how slender would be the knowledge of such a one, when compared to the omniscience of God, who most clearly sees, not only the family, birth,

names, and offices, but even the words, thoughts, and all the inward affections, of all the men that ever were, are, or shall be; who perceives, distinctly, the forms, natures and motions of all things which do or can exist! Who would not admire, and with humility adore, this universal knowledge, so great, so wonderful! O God! who seest and understandest not only my actions, but the secret counsels of my soul, grant that I may never forget that I have Thee as the witness of all my thoughts and words; so that I may say nothing which I would be unwilling that thou shouldst hear; and that, aided by thee, I may endeavor with all my might to keep my mind free from sin, lest I should displease thee, and unfit myself for the experience of thy love.—*G. F. Seiler.*

JOHN DODD.

This man was greatly celebrated in his day. He died in 1645, at the advanced age of ninety-six. He was a Non-Conformist, but (says Fuller in his church history,) "not loving any one the worse for difference in judgement about ceremonies, but all the better for their unity of affections in grace and goodness." Some of his sayings are worthy of remembrance, and their quaintness makes them striking.

He used to say, "Sanctified afflictions are great promotions." 1 Pet. 1.7. "Afflictions for which we are provided, are blows on the harness; others are blows on the flesh." "Afflictions are God's portions, which we may sweeten by faith and faithful prayer; but we for the most part make them bitter, putting into God's cup the ill ingredients of our own impatience and unbelief." He used to say, "that a Christian might avoid all *great* affliction and *long* affliction, by looking at things unseen! What can be *great* to him that counts the world nothing? And what can be *long* to him that thinks his life but a span long?"

He was so far from esteeming meekness a reproach, that he often said, "If a dog bark at a sheep, a sheep will not bark at a dog."

He once said, speaking of fashionable amusements, that he "marvelled what the vocation of many was, who were so eager for recreation: if we should come into a house, and see many physic boxes and glasses, we should conclude somebody is sick; so when we see hounds, and hawks, and cards, and dice, we may fear that there is some sick soul in that family."

He took great care to speak to the meanest capacity, and to feed the lambs, saying, he must stoop to the lowest, and if he could reach them, others might help themselves. "Most ministers in England (said he) usually shoot over the heads of their hearers." And he dwelt much on the "sense of the mercy of God in Christ" as a necessary ingredient in true repentance. "Some (said he) labor still to keep men under terrors, and load them with threatenings, &c. lest they should not be humble enough; but the gospel, not the law, works true humiliation; which arises from sense of sin and misery, joined with hope of mercy. The damned have terror and sense of misery enough, but that doth not humble them."—*Presbyterian.*

Reviews and Criticism.

REVIEW.

Occasional Discourses, including several never before published. By Francis Wayland, President of Brown University. Boston, James Loring, 1833, pp. 176.

Presbyterians, as we are, we shall like our Baptist brethren still better, if they will continue to furnish us with such Discourses as these. President WAYLAND is deservedly held in high estimation by the reading public, and we were right glad to see this volume make its appearance. We had read a few of these Discourses, as they were published in the pamphlet form, and laid them aside for binding, considering them as some of the finest specimens in our intellectual cabinet. We, therefore, thank the author for furnishing us with more from the same rich mine, already boxed and labelled to our hands. The typography of the book, like almost every thing from the Boston press, is highly creditable to the American arts. The paper, too, is excellent, and the volume will make a valuable addition not only to the library of the Christian, but to that of the scholar and man of taste.

There are, however, some parts of the work from which we dissent. We think Dr. Wayland, if we understand him aright, seems to undervalue intellectual preaching. By this, we suppose, is meant preaching addressed to the understanding. Our author seems to think that this kind of preaching "is made to stand for more than it is worth." Now, for ourselves, we can see no good reason why the understanding should not be as frequently addressed as the conscience. If the author had reflected a moment, he would, we think, have expressed himself more guardedly, as his own book is a practical refutation of the sentiment, few works being more intellectual. We also think that the Indian question in Georgia had too remote a bearing on the subject our author was discussing, to justify him in introducing it. Had the book been printed a year later than it was, we believe this allusion would not have found a place there.

The Discourses are thirteen in number, and on the following subjects:—1. The moral dignity of the Missionary enterprise; 2. The duties of an American citizen; 3. The deaths of the Ex-Presidents, first published in 1826; 4. The certain triumphs of the Redeemer; 5. Encouragement to religious effort; 6. The moral efficacy of the Atonement; 7. Elevated attainments essential to a successful study of the Scriptures; 8. The abuse of the Imagination; 9. Motives to Beneficence; 10. Objections to the doctrine of Christ crucified considered; 11. Discourse on Education; 12. The Philosophy of Analogy; 13. An Address on Temperance.

The discourse on the moral dignity of the missionary enterprise was first published as long ago as 1823, has been re-published in Great Britain, and has been so extensively circulated, that we shall pass it by, and proceed, briefly, to notice that on the duties of an American citizen.

The author, very justly, thinks that society has been undergoing

very striking alterations ever since the Reformation and the invention of printing; that a new impulse has been given to the human mind; that it has now a more unrestrained liberty of thinking, which has resulted in the improving of the condition of the lower classes. This amelioration of their condition, the author very rightly attributes, in part, to the pious zeal of protestant Christians. "Desirous (says he) to extend the means of salvation to the whole human race, these benevolent men have labored with perseverance and success, not only to circulate the Bible, but to enable men to read it." He also thinks that, "in a short time, if the church be true to herself, and faithful to her God, what are now called the lower classes of society will cease to exist: men and women will become reading and thinking beings."

Our author also adverts to the wonderful power of the press, by which "the movement of one intellect sets in motion the intellect of millions;" and thanks God that men have at last began to "understand the rights and feel for the wrongs of each other." He classes governments into two kinds: those of will, and those of law. The first supposes that power is, by divine appointment, vested in the rulers; while the latter supposes that the people have a right to select their form of government, and to change or modify it as they shall think desirable. Our author sketches, in bold relief, the oppressions which have resulted from the former theory, and the benefits of the latter.

These two great antagonist theories of government may be said to divide the world. The first is founded on antiquated error, and the latter on immutable truth; and we think, with our author, that all governments of will, or those founded on the impious theory that God has given power to those who by fraud or force have obtained the reins of government, must fall before the "resistless march of public opinion." Our own country, as is well known, was the first to establish the true principles of government, and has, as our author well observes, "given to the world the first ocular demonstration, not only of the practicability, but also of the unrivalled superiority of a popular form of government."

Dr. Wayland then proceeds to dilate on the duties to which we are summoned by the relation which we (the people of the United States) sustain to our brethren of the human race; and here our limits will only permit us, in his own words, to sum up what he has said on these topics:—"If we would see the foundations laid broadly and deeply, on which the fabric of this country's liberties shall rest to the remotest generations; if we would see her carry forward the work of political reformation, and rise the bright and morning star of freedom over a benighted world—let us elevate the intellectual and moral character of every class of our citizens, and especially imbue them thoroughly with the principles of the gospel of Jesus Christ."

Dr. Wayland, in his discourse on the deaths of the ex-presidents, forcibly contrasts their characters, as follows:—"The talents of these illustrious men, though of the highest order, were, in many respects,

dissimilar. Each was peculiarly formed, by divine providence, for that station which he was called to fill, and for the temperament of that people whom he was designed to influence. If the most metaphysical acuteness of the one, was better fitted for the calculating habits of the North; the glowing imagination of the other, was better adapted to the kindling impetuosity of the South. The power of the one, was more visible in the firmness, that of the other, in the elasticity of his intellectual movements. The one was distinguished for logical conclusion; the other, for intuitive perception. The one, convinced by unanswerable argument; the other, by self-evident illustration. In the one, the powers of the understanding were more exclusive; in the other, they were more combined with those of the imagination. The papers of Mr. Adams, signed Novanglus, and published at the commencement of the revolution, for legal erudition, for manly vigor, for subtle discrimination, and political shrewdness, are surpassed by nothing that I have ever seen in the English language. The philosophical works of Mr. Jefferson, have taken the rank of acknowledged models in those species of composition." And again:—"The one felt with accuracy the stronger throb of public sentiment; the other observed, with unerring tact, its finer pulsations."

In the conclusion of this discourse, Dr. Wayland exclaims—"The praise of man breaks not the silence of the grave, nor is it heard in that region which is beyond it. The only freedom celebrated there, is freedom from sin. The song which is sung by the multitude which no man can number, is unto Him that hath loved us, and washed us in his own blood, and made us kings and priests unto God. Better were it then, and therefore better is it now, that the tear of penitence gathered in your eye, than that the plaudits of a world should burst upon your ear."

The next discourse is the one on the certain triumph of the Redeemer, and the text is, 1 Cor. 15.25—*For he must reign till he has put all enemies under his feet.* The author endeavors to show that the gospel will universally prevail, 1 From its peculiar adaptedness to gratify the sensitive part of our nature; 2. From the intimations in the history of the world, which the Creator of the universe has given, that such is his determination; 3. From the fact that the elements of society have been so combined, that, at some time or other, such must be the necessary result. We cannot follow our author through all his illustrations of these positions, and shall therefore content ourselves with a few extracts. Under his first head he observes:—The gospel alone has brought immortality to light. Instead of annihilation, or transmigration of souls, or the dim place of shadows and of ghosts, or a paradise of sensual gratification, it reveals to us an eternity of moral pleasure, or of moral pain —the eternal weight of glory, or the wrath of God without mixture. Every thing else makes this world substance, and the other world shadow. The Bible alone makes this world shadow, and the other world substance. ". . . . . It tells us of a Being, who, the essential cause of all things, sustains the flight of a sparrow, and upholds,

by his word, this measureless universe; who, unsearchable in wisdom, allows every creature whom he has made to fulfil the purposes of its individual will, while, at the same time, his counsel shall stand, and he will do all his pleasure."

Under the second head we select the following:—"Now we say, that the first promulgation of the gospel was attended with such a variation from the laws of cause and effect, that the interposition of the Deity must necessarily be supposed, in order to account for it; and, therefore, for the truth of whatever that God reveals, the moral character of the Deity is responsible. The apostles, and disciples, and the men of that day, did most certainly believe that they saw the eyes of the blind opened, the ears of the deaf unstopped, the lepers cleansed, and the dead raised, by the word of Jesus of Nazareth; and also, that, after having seen him crucified, dead, and buried, they saw him alive again, conversed with him, walked with him; and that they afterwards saw him, under most remarkable circumstances, ascend up into heaven.

"Now, I say, the question here really is not, whether there was any variation from the regular succession of cause and effect, but it is, where was that variation. Either these events took place at the word of Jesus Christ, or they did not. If they *did* take place as the evangelists relate them, the variation consists in this, that God in this case suspended the laws of cause and effect, and made a single word to become the antecedent of changes totally unlike to any which, either before or since, have ever been known. And if this be so, then He has intended to render himself responsible for all that has been taught in connexion with such an interposition. If, on the contrary, these events did not take place at the word of Jesus Christ, then every individual of a great number of men either believed that they saw what they did not see, or else they saw what did not exist. There must have been, therefore, a variation from the laws of cause and effect, in the case of every individual who supposed himself a spectator; that is, instead of a variation in one case, there must have been a variation in a thousand cases. Now, such a departure from the laws of cause and effect could have been produced only by the Supreme Being, and it was inseparably connected with the promulgation of the gospel. Just as much, then, as in the other case, does it render the Supreme Being responsible for all that we find there, either as precept or as prophecy. On either supposition, the proof is full and decisive. . . . . ."

"This earth, which has been moistened by a Saviour's blood, shall yet become his universal possession; for it bears upon its solid surface the seal to the irrevocable covenant. The misery of sin, which Jesus Christ came to do away, shall cease; and from every nation and people under the whole heaven shall ascend the universal shout —Salvation to Him that sitteth upon the throne, and to the Lamb for ever!"

Under our author's third head we extract the following:—"The first lesson of the gospel is self-denial. Except a man deny himself, he cannot be my disciple. At the very outset, then, it prescribes the entire subjugation of the passions, the very basis of all frugality.

Another of its lessons is, the necessity of individual and universal industry. 'This we command you, that if any man would not work, neither shall he eat.' Thus, while inculcating, as religious duties, industry and frugality, the gospel teaches the soundest and most valuable lessons in the science of political economy."

The peroration of this sermon is a most eloquent appeal to the understanding, and we cannot forbear transcribing one sentence from it:—"Age after age attempts in vain to discover a radical cure for some form of social misery; and when the cure is at last discovered, it is found to be the same as Jesus Christ and his apostles, nearly two thousand years ago, taught."

We are sensible that we have done our author injustice in not giving a fuller analysis of some of his arguments, and in some future number of our work we intend, God willing, to notice the rest of his discourses, when we hope to make him amends in this particular. We shall also (with candor and kindness, we trust) point out what we think are some of our learned author's errors, lest the vigor of his intellect impart to them a currency which they do not merit.

Miscellaneous.

THE PROBABLE SPREAD OF PAPACY.

Strange and startling as it may appear, when we consider the intelligence and independence of the American people, and the tyrannical and degrading influence of the Romish church, still there is some reason to apprehend the spread of that superstition, under a mild type, among our citizens. We pride ourselves on our liberty, but many will bow under the iron yoke of Rome: foreign aggression we have once nobly repelled, but many look with composure upon the encroachments of an usurping ecclesiastical power, which seeks to make our country tributary to the Mother of harlots. We regard our country as the most blessed of the nations of the earth; but no apprehensions disturb the serenity of many, although they see that system entering in among us which makes Portugal and Spain the most wretched of European nations, and the South American states the most miserable of our continent. Priestcraft (so called by many) is the apparition that excites their alarms; but jesuitism, which is a priestcraft so formidable that even popes have trembled at its power and its abominations, is contemplated without emotion, as it is undermining the free institutions of our country.

Our reasons for believing that Papacy will extend itself in this country, are the following:—

1. Papists are more thoroughly saturated with prejudice and bigotry than Protestants are. They imbibe it in their childhood, and it is confirmed in their maturer years. It constitutes their milk and their strong meat. While Protestants are employed in instilling into the minds of their children the principles of the religion of Christ, Papists are teaching theirs to observe the *forms* of superstitious worship, and to abhor Protestants without [illegible]

nominally protestants, who have not been taught the religion of Christ, and who have not been prejudiced against popery, while there are no papists who are not prejudiced against protestantism. The cunning of the Jesuits, therefore, has an advantage over the former, which the prejudice of the latter prevents the protestant acquiring over him.

2. Papacy thrives best when the people are ignorant and debased; and so it finds men, in their natural state, prepared for it, or for any other easy religion.—The religion of evangelical protestants is necessarily at pains and expense in extending itself, for it flourishes best where learning and general information are possessed by the people. Popery never came to the height of its darksome glory until the eighth century. Then commenced the spiritual domination of *bishops* who could not write their own names. In token, at once, of their learning and their piety, they were wont to make the *sign of the cross*. Hence arose the practice that still prevails among those who cannot write; and hence the practice of calling the subscription of a document "*signing* a paper."

3. Protestants respect learning and talents wherever they meet with them.—Many of the Romish priests and authors possess both, and hence protestants regard them with more respect and complacency: papists, on the other hand, respect nothing but what favors their own interests and party, and hence, all the powerful argumentation of our writers against their follies and abominations is entirely lost upon them.

4. Protestants have no such convenient and flexible maxims of morality as papists have, to advance their schemes of self-interest—such as, that the end sanctifies the means, and, the right of mental reservations in common parlance and under oath.

5. Protestants cannot form alliances with infidels as papists can. They feel bound to declare that men ought to turn from their vanities to serve the living God: papists are more accommodating. It is a curious fact, that *popery makes men infidels*, and *infidelity makes them papists*. The ridiculous mummery and absurd opinions of papists disgust men of sense, and make them infidels, as in France; but the easy morality and compromising divinity of popery, when placed in competition with the strict and holy requirements of evangelical religion, incline infidels to give their suffrages and influence in favor of the former.

For these, among other similar reasons, there is some cause to believe that papacy will gain more converts than it will lose, while the cunning and intriguing system of proselyting goes on as it has for some years past.

THE HOLY BIBLE IN CHINESE.

A second edition of the Bible has recently been published at the Anglo Chinese College, Malacca: it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks. Had the college been the means of accomplishing nothing more than the publication of this and a former edition of the Bible, we should think its founder and contributors abundantly repaid for all their labors. But we know from good authority, that many of the students who have been educated in the college, are now filling respectable stations

civil or commercial, in the Straits, and that some of them are teaching the English language in Pegu and Cochin China. And above all, we rejoice to know that some have there received the gospel in the love of it; obey its precepts; enjoy its consolations; and assist, even in China itself, in diffusing a knowledge of its righteous requisitions and its glorious promises.—*Extract.*

INFINITE LOVE.

[Selected]

In life's cloudless morning, when all is serene,
While the sunbeams of pleasure enliven each scene;
Ere the visions of fancy have fled from our view,
Or fortune prove fickle, or friends prove untrue;
How pleasing the thought that each gift from above
Is sent as a foretaste of *infinite love!*

When the world with its cares has encircled us round,
Like the ark in the flood; or when first we have found
That the pleasures of earth, though in prospect so fair,
Are but beautiful bubbles, and lighter than air:
How pleasing the thought that we shortly shall prove
Those joys which are lasting as *infinite love!*

When the friend, who was once to our bosom more dear
Than the life-blood which warmed it, has proved insincere:
When the fond hopes we cherished have vanished away,
Like the dew-drops of morn in the sun's fervid ray—
How sweet the reflection that nothing can move
His friendship who saves us through *infinite love!*

When sorrow and sickness have saddened the soul;
From mortality's shore as the last surges roll—
When nature, still fearful of Jordan's cold stream,
Dreads the hope of futurity proving a dream—
How soothing to see the compassionate Dove
Descend to assure us of *infinite love!*

Yes! sweet is the thought, when the cold silent tomb
Shall throw round this body mortality's gloom;
The spirit, on angels' wings carried away,
Shall bask in the sunshine of unclouded day;
And join in the song with blest spirits above,
"To him who redeemed us"—in *infinite love!* [*P. D. Hardy.*

OBITUARY.

The church in Geneva has been called again to give up one of its members into the hand of God, and to mingle its sympathies with an afflicted family. On the 29th July, Mr. William Tillman, after a lingering illness, fell asleep, as we trust, in Jesus. During the progress of his disease, even to its termination, he cherished an unshaken hope in Christ, and cheerfully and unreservedly gave himself up to the disposal of his heavenly Father. This is the fourth adult member which, in his holy providence, God has seen good to take from our small portion of the church militant to the church triumphant, within the short space of seven months.

Also, on the 23d ult. Hannah, an infant child of Mr. John Cameron, the mother of which, a member of this church, entered into her rest in January last.

THE

CHRISTIAN MAGAZINE.

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ASSOCIATE REFORMED SYNOD OF NEW-YORK.

Extracts from the Minutes of the Acts and Proceedings of the Associate Reformed Synod of New-York, met in Cambridge, Sept. 6th, 1833.

Cambridge, September 6th, 1833.

Synod met, and, after sermon by the Moderator, the Rev. R. Forrest, from Romans 14.16—"Let not your good be evil spoken of" was constituted by prayer.

PRESENT—*From the Presbytery of New-York.*

Ministers.	Elders.	
Rev. John McJimsey,	Arthur McKinney,	*Graham's Church.*
Joseph McCarrell, D. D.	Benjamin Lander,	*Newburgh.*
Robert H. Wallis,	John Shaw,	*Little Britain.*
Henry Connelly,	(None,)	*Bloomingburgh.*
David Caw.		
James Lillie,	Alexander Martin,*	*New-York City.*

From the Presbytery of Washington.

Rev. George Mairs,	John Robertson,	*Argyle.*
Alex'r. Proudfit, D. D.	James Stevenson,	*Salem.*
James McAuley,	David Armstrong,	*Hebron.*
William Houden,	William Vankirk,	*Cambridge.*
George Mairs, jr.	George W. Harsha,	*Argyle.*

From the Presbytery of Saratoga.

Rev. James Mairs,	Peter Anderson,	*Galway.*
Robert Forrest,	John Hume,	*Stamford.*
Robert Proudfit, D.D.		
	Benjamin Parker,	*Kortright.*
	George Clark,	*Broadalbin.*
	Robert Storey,	*Springfield.*

From the Presbytery of Caledonia.

Rev. Donald C. McLaren,	(None,)	*Caledonia.*
Henry S. Wilkin,	(None,)	*York.*
David Currie,	John McFadden,	*Sterling.*
John F. McLaren,	(None,)	*Geneva.*
James Beveridge.		

Absent—Rev. William McAuley, *Kortright*, Rev. William Brunton, Rev. William Taylor, *Madrid*, and Rev. Malcolm N. McLaren, *Hamptonburgh.*

* Took his seat on Monday morning.

The Rev. JOHN MCJIMSEY was chosen Moderator, and JOHN F. MCLAREN was appointed assistant Clerk.

Received and read a communication from James Stevenson, jr. of Salem, relative to certain copies of the Constitution of the Associate Reformed Church in his hands. It was referred to a committee consisting of Dr. A. Proudfit and Mr. Wilkin.

Synod adjourned, to meet this afternoon at 4 o'clock. Closed with prayer.

Four o'clock, P. M.

Synod met, and was opened with prayer. A member of the Presbytery of Saratoga reported, that the Rev. James Laing had been received by said Presbytery into christian and ministerial communion: whereupon,

Resolved, That the name of the Rev. James Laing be added to the roll of Synod.

Resolved, That, in consequence of a call having been prepared by the congregation of Broadalbin for the Rev. Mr. Caw, he be, and hereby is, transferred from the Presbytery of New-York to the Presbytery of Saratoga.

The minutes of the last meeting were now read.

REPORTS OF PRESBYTERIES.

1. *Of the Presbytery of New-York*:—

"The Associate Reformed Presbytery of New-York, beg leave to present to Synod the following report:

"Since our last report, several changes have taken place in the aspect of our affairs.

"On the 10th of September last, at a special meeting, in Geneva, Mr. James Beveridge, probationer, received, at his own request, a dismission and certificate, in order to join the Presbytery of Caledonia; and, on the succeeding day, the Rev. James George also received a dismission and certificate, in compliance with his own request, by letter, that he might connect himself with the General Assembly church.

"The call from Union church, to the Rev. H. Connelly, referred to in our last report, was not accepted Another call from the same church was made out, unanimously, and presented to him at our stated meeting in May, and was accepted. He was installed pastor of said church on the 16th of the month already named.

"A call was prepared by Hamptonburgh church, for Mr. George, on the last Tuesday of October, and afterwards forwarded to him by Presbytery. Mr. George declined accepting said call.

"On the 8th of January, a second call for the Rev. M. N. McLaren, was made out, unanimously, by the Hamptonburgh church. Mr. McLaren has since accepted the call, and been received as a member of this Presbytery, and his installation is appointed to take place on the first Tuesday of October next.

"At a special meeting of Presbytery, in Newburgh, November 30th, the Rev. David Caw, from the United Secession Presbytery of

Stewartfielde, North Britain, was received as a member of this Presbytery. He supplied the vacancy of New-York city through the winter. To answer a request from Saratoga Presbytery, for ministerial aid, he was instructed, at our stated meeting in May, to go into their bounds, and he has spent the summer there.

"Agreeably to the recommendation of Synod, Presbytery did, at their stated meeting in May, form themselves into an Education society. The presbyterial Education society had been anticipated in its movements in one of our congregations, where a society, for the purposes contemplated, had been in operation several years, which has become auxiliary to that of the Presbytery, and paid into their treasury two hundred dollars.

"The Rev. James Lillie, from the United Secession Church of Scotland, and lately settled in Montrose, was received as a member of this Presbytery, at a special meeting, held in Newburgh on the 18th of July. An unanimous call was presented to Mr. Lillie, from the Associate Reformed church in New-York, at a special meeting of Presbytery in Newburgh, on the 30th of July. Mr. Lillie accepted the call, and, on the 22d of August, was installed pastor of said church.

"At the meeting last named, Mr. Jasper Middlemas, from the United Secession Church, Scotland, was received by Presbytery as a regular licentiate. He has since been laboring at White Lake. At our stated meeting on the 3d inst., an unanimous call was presented to Mr. Middlemas, from White Lake congregation, and by him accepted. His ordination and installation are appointed to take place on the first Thursday of October next.

"The Rev. Dr. A. Proudfit came into our bounds not long since, as the agent of Synod, to obtain contributions to the Missionary and Seminary funds. Much praise is due to him for his faithful and successful services in this agency. Upwards of twelve hundred dollars were subscribed to the funds before mentioned in the bounds of our Presbytery. Our Presbytery has paid the twenty-five dollars requested by Synod for the contingent fund.

"While we have much reason for mourning on account of the prevalence in our bounds of lukewarmness and ungodliness, and opposition to the truth, we are not without some evidence of the favorable presence of the Lord in our midst. A goodly number have been added to our communion during the year. The family altar—the social prayer-meeting, and the public sanctuary, receive an increasing respect and attention among our people: Bible, Missionary, Temperance, and other benevolent associations 'of good report,' are encouraged and patronized. And we hope that, while our people and our ministers are heartily and sincerely engaged in these things, they act under the conviction that a Paul may reason of righteousness, temperance, and judgement to come, and a Felix may tremble at the reasoning—and a Philip may preach, and a Simon the Sorcerer may believe his preaching and be baptized—yet, without the accompanying influence and the converting power of the Holy Ghost, all this labor, and all this temporary change through

upon the feelings and the propensities of the natural man, will be like the morning cloud and as the early dew, which passeth away.

"A statistical table accompanies this report.

"By order of Presbytery.

"H. Connelly, *Clerk.*"

2. *Of the Presbytery of Washington:—*

"The Presbytery of Washington respectfully report to Synod, That, during the past year, their settled congregations have enjoyed peace and harmony—have gradually increased in the number of such as, we trust, will finally be saved; and we would record it as a special mark of divine favor, that among their number are several of our baptized youth, who, by a public profession of their faith, have 'come out from the world and declared themselves on the Lord's side.'

"With gratitude to the Great Head of the Church, Presbytery feel themselves at liberty to state, that there appears to be an increasing attention to divine ordinances, and to the interests of religion generally, by the people under the pastoral care of our ministers. Meetings for social prayer are attended to: Sabbath schools have been organized, and are in successful operation in most of our churches: the cause of temperance is advancing, and receives more extensively the countenance of a christian community. It is also gratifying to notice, that the Tract, Missionary, Bible and Colonization societies, are liberally patronized by the churches under our care.

"Mr. Alexander Proudfit has been received as a student of theology, under the care of this Presbytery.

"The congregation of Lisbon still remains destitute of the stated ministry of the word; and, in respectful communications received from members of session in that church, Presbytery feels it their duty to state, that, owing to peculiar circumstances, the regular administration of gospel ordinances, *immediately*, seems indispensably necessary for the preservation of that respectable branch of Christ's Church under our care. This vacancy is so remote from us, as to render it exceedingly difficult for us to supply them as frequently as they request, and as their peculiar situation demands. We hope that Synod, in the distribution of supplies, will not be unmindful of the situation of that church.

"Our vacancies in Monegin and Caran, in the Upper Province of Canada, have been supplied, during the past year, by Rev. James Douglass; and in a communication from these sections of our church, in May last, they were represented to be in a flourishing condition.

"Agreeably to the appointment of Synod, at its last meeting, a portion of the church under our care was visited by our Rev. Father Mr. McJimsey, who faithfully labored to promote the objects of his mission: and we feel authorized to state, that we have ample proof that his labor among us has not been in vain. More liberal support will be contributed to our Missionary and Seminary funds than on any former year.

"A statistical table of the congregations of Argyle and Cambridge, accompanies this report.

"By order of Presbytery.

"WILLIAM HOUDEN, *Moderator.*

"GEORGE MAIRS, Jr., *Clerk.*"

3. *Of the Presbytery of Saratoga:—*

"The Associate Reformed Presbytery of Saratoga, beg leave to report to Synod, That, since last meeting, it has pleased the Lord to remove by death the venerable Andrew Oliver: he died in the full assurance of christian hope, after having for some years enjoyed considerable success in the work of the gospel. In consequence of a call presented from the vacancy of Hamptonburgh to the Rev. Malcolm N. McLaren, and by him accepted, his relation with Broadalbin has been dissolved, and he has been transferred to the Presbytery of New-York. The aid afforded us by this Presbytery has yielded almost constant supply to the congregation of Broadalbin, which, with the vacancy of Springfield, are both ripe for settlement. Mr. Thomas C. McLaughery, who had finished his course at the Seminary, after delivering the usual course of trials, has been licensed to preach, and his labors have been acceptable. Two vacancies, both in the county of Delaware, *i. e.*, Andes and West Meredeth, have been received: the short time which has elapsed since they have been recognized, do not warrant us to give any opinion respecting them at present. The Presbytery have been able to do but little this season for the funds of Synod, in consequence that some of our congregations have had to make great exertions in constructing new places of worship. With respect to other matters, which it is usual to report, the state of Presbytery continues much the same as at last meeting.

"At a special meeting of Presbytery, on the 6th day of September, 1833, the Rev. James Laing, late of Scotland, upon a certificate of dismission from the Classis of Washington, of the Reformed Dutch church, was received into christian and ministerial fellowship, and his name added to the roll of Presbytery.

"At the same meeting, an unanimous call was presented from the congregation of Broadalbin, addressed to the Rev. David Caw, which was sustained as a regular gospel call.

"JAMES MAIRS, *Moderator.*

"T. C. MCLAUGHERY, *Clerk.*"

4. *Of the Presbytery of Caledonia:—*

"To the Associate Reformed Synod of New-York, to meet in Cambridge, the Presbytery of Caledonia respectfully reports, That, during the past year, the churches under our care have enjoyed the ordinary blessings of the gospel with little interruption. Some changes in our circumstances have been made, and others are contemplated, by all of which we hope the honor of Christ and of his cause will be advanced. In November last, Presbytery dissolved the pastoral relation between Mr. Nisbet and the congregation of Seneca,

at his request, and also restored him to the exercise of the office of the ministry. Mr. James Beveridge was received under care of this Presbytery, as a probationer, upon testimonials from the Presbytery of New-York, and, after fulfilling the trials appointed him, was in November last ordained to the work of the ministry. Mr. Beveridge was appointed to the vacancy of Erin, in Tioga county, N. Y. for one year, where he has thus far preached to the acceptance and edification of the people. A petition was presented from said vacancy for the moderation of a call, which was granted, and a call has been prepared for Mr. Beveridge. During the year, the house of worship belonging to the church in Stirling has been completed; some steps have been taken towards procuring one in Erin. The house of worship in Caledonia was, in February last, burned with fire; and the congregation, with a liberality and promptitude indicative of a high regard for the ordinances of the gospel, have made provision for erecting a substantial stone edifice, which is expected to be completed in November next. The congregation of Caledonia are much indebted to the kindness of the church in Caledonia in connexion with the General Assembly, for the use of their house a portion of the time since theirs was destroyed. The Presbytery earnestly request, that Synod will furnish to them a portion of the service of probationers at its disposal."

The committee to whom was referred the communication relative to copies of the Constitution, reported, as follows:—That, in their opinion, the wants of our church are such that these copies should be taken by the Synod, and they would therefore respectfully offer the following *resolution*—"That the copies of the late edition of our Constitution, which are yet in the hands of the publishers, be distributed equally among the four Presbyteries connected with this Synod, for the supply of their respective congregations." This report was accepted, and the resolution included in it was adopted.

The accounts of the Treasurers of the Missionary fund and of the Contingent fund were read and accepted.

The Editor of the Christian Magazine reported, and his report was referred to a committee, consisting of Drs. McCarrell and A. Proudfit and Messrs. J. Mairs and D. C. McLaren.

The committee appointed to write to the United Synod of Upper Canada, reported, that they had not fulfilled the appointment, and were re-appointed to the discharge of that duty.

The committee appointed to collect materials for a History of the Associate Reformed Church, reported, that they had as yet done little, and requested further time, which was granted.

On motion, it was *Resolved*, That the forenoon of to-morrow, until 11 o'clock, be spent, by this Synod, in fasting and special prayer for the divine blessing on the churches under our care, and in conversation respecting the general interests of this Synod.

The Agents, appointed at the last meeting to visit the churches, for the purpose of raising funds, were called upon to report their proceedings. Dr. A. Proudfit reported, that he had received, in

money and subscriptions, about seventeen hundred dollars. D. C. McLaren reported, that he had not fulfilled his appointment. Whereupon, *Resolved*, That his reasons, for not fulfilling his appointment, be sustained, and that his appointment be continued. Mr. M. N. McLaren being absent, no report was received from him. Mr. McJimsey reported that he had received, in money and subscriptions, one hundred and fifty-four dollars sixty-six cents, and that he had organized auxiliary Missionary societies in the congregations of Argyle, Hebron and Cambridge. Whereupon,

Resolved, That the thanks of Synod be given, through their ministers, to all the congregations which have contributed to the funds.

Dr. A. Proudfit and John Robertson, Dr. McCarrell and Arthur McKinney, Dr. R. Proudfit and Peter Anderson, D. Currie and Judge McFadden, were appointed a committee, to dispose of unsettled ministers and probationers.

Adjourned, to meet at 9 o'clock, to-morrow morning. Closed with prayer.

Saturday, September 7th, 9 o'clock, A. M.

Synod met, and was opened with prayer. The Synod engaged in devotional exercises, and conversation relative to the state of religion within our bounds, and the field of usefulness before us.

Adjourned, to meet on Monday morning, at 10 o'clock. Closed with prayer.

Monday, September 9th, 10 o'clock, A. M.

The Synod met, and was opened with prayer. The minutes of the last session were read.

The Superintendents of the Theological Seminary presented their annual report, which was accepted, and is as follows:—

"The Board of Superintendents of the Theological Seminary, under the care of the Associate Reformed Synod of New-York, beg leave to present to the Synod, their annual report.

"In obedience to the act of Synod, the annual examination of the students took place at Newburgh, on the 1st and 2d days of May last, at the close of the session.

"The students present at the examination, and who had regularly attended the course of instruction, during the whole term of seven months, were the following: Mr. *Thomas C. McLaughery*, of Kortright—Mr. *Alexander Proudfit*, of Salem—Mr. *David L. Proudfit*, of Schenectady. Mr. John Forsyth, of Newburgh, reported last year as having finished his third year in the prescribed course of study, having obtained permission from the Presbytery of New-York, to visit his relatives in Scotland, during the preceding summer, and not having returned at the period of the meeting of the board, was consequently absent from the examination. It has been ascertained that, during his absence, he had the opportunity of attending a course of theological lectures, in the Seminary of the United Secession church, where he was freely admitted to all the benefits of the institution, in common with their own students.

"In regard to the students at the Seminary, the greater part of

two days was occupied in their examination. The superintendents were gratified to find, that a large portion of the sacred scriptures, in the original languages, had been read during the term; and that the students were able to read the parts on which they were examined, with great facility. Besides accuracy in translating the original scriptures, it was also found that their attention had been directed to the examination of important scriptural subjects, as they occurred in the course of reading, accompanied with biblical criticism. They were also examined on systematic theology, and other subjects, connected with their theological course, as enjoined by the act of Synod. Besides delivering discourses before the Presbytery of New-York, on a previous occasion, the students during the meeting of the board, delivered discourses in public, on two successive evenings.

"In all these exercises, they acquitted themselves in a manner which reflected honor on themselves and on the Institution; and, in the judgement of the superintendents, sustained a satisfactory examination. The board accordingly gave to Mr. Thomas C. McLaughery a certificate of dismission, as having completed his term of study at the Seminary in a satisfactory manner, in order to his being taken on trials for license by the Presbytery of Saratoga.

"The following standing in their theological course was assigned to the remaining students—Mr. Alexander Proudfit, as having completed his second year, and Mr. David L. Proudfit, as having completed his first year at the Seminary.

"Although there is cause of regret, that the accession of students has not been greater during the past year; yet it does not, in the smallest degree, weaken our confidence in the wisdom of the measure which re-established our Theological Seminary, or our conviction of its importance to the prosperity, and even existence, of that branch of the Church of Christ to which we belong. As the re-organization of our Seminary is but of recent date, and went into operation under circumstances not the most favorable, it could not be reasonably expected that the number of students, at least for some considerable time, could be great. After the organization of the former Seminary of the Associate Reformed Church, when all the students of the body, in every part of the United States, were required to repair to it for instruction, some years elapsed before the number of students became considerable. It need not, therefore, surprise or discourage the friends of the Seminary under the care of this Synod, if this should be the case now, when a large section of the Associate Reformed church, which withdrew from the General Synod, has a flourishing Theological Seminary within their own bounds for affording the means of instruction to their students. But, unfavorable as the circumstances were, in some respects, under which our Seminary commenced, being destitute of a suitable library, and after a period of much division and distraction in our churches, it has, under the blessing of the Great Head of the Church, prospered in a good degree; and there is ground to hope it will prosper more abundantly. Three of its students, having finished their theological course of instruction, have already entered upon a field of public

labor and usefulness, and are now preaching to their fellow-men the unsearchable riches of Christ. Other young men of promise are now at the Seminary, and will soon follow, we trust, with ardent and devoted zeal, to gather the whitening harvest. We hear also of many devoted youths, among our congregations, in different stages of preparatory study, who have in view the gospel ministry, and who will soon, if their lives be spared, avail themselves of the advantages of our Seminary. With these facts before us, taking all circumstances connected with our Seminary into consideration, there is nothing, in our opinion, in the past history of our Seminary, which ought to discourage us, or dispose the churches to relax their efforts on its behalf. On the contrary, we have much cause of thankfulness to the Great Head of the Church, for what has already been done in blessing our feeble efforts. The churches under the care of Synod, and intelligent and public spirited Christians in our communion, are, unquestionably, waking up to a deeper sense of the great importance of our Seminary, as a means, under the divine blessing, in raising up from among ourselves, and from our own resources, a suitably qualified ministry. The late experiment, which has been made in some sections of our church, to raise funds for the support of our Seminary, and for education and missionary purposes, affords pleasing proof, that there is no want of disposition on the part of the churches, or the friends of Zion, to furnish the means for advancing the public interests of religion within our bounds, when these high claims upon their liberality are presented to their view. Still, in the judgement of the board of superintendents, some further measures ought to be taken by the Synod, to increase the number of our students, and to extend the usefulness of our theological institution. If the plan respecting the organization of Education societies, recommended by the Synod to the different Presbyteries, be carried into effect, there can be no doubt it would, in the result, bring many students to our Seminary, who can now readily obtain aid from other quarters, in carrying them forward in their education. It would be highly important, too, for the interests of our Seminary, if some method could be devised for diminishing the expense of board to the students, during their attendance on the course of instruction in the Seminary. As there is nothing required from any of the students for tuition fees, or incidental expenses connected with the Seminary, if any measures could be devised by Synod to diminish, or to defray the expense of board and fuel, the amount of expenditure, in their theological course, would be comparatively light, perhaps less than in any similar institution in our land.

"With the adoption of suitable measures for the increase of students, the Synod ought to keep in view the importance of an additional professor in our Seminary, as the number of students increases. The course of theological instruction prescribed by the act of Synod is an extensive one, and, however competent the present professor may be for the discharge of the high duties of his office, it must be evident, to every one who reflects on the subject, that, as the Seminary enlarges, the weight of labor must become too heavy for any indi-

vidual. A due regard, therefore, to the increasing reputation and usefulness of our Seminary, the extension of the boundaries of our church, and the importance of an evangelical and well educated ministry for the supply of our churches with pastors, and for carrying the gospel, by missionary labors, to destitute regions, where the people are perishing for the want of the word of life—ought to lead the Synod to make provision, in season, for the support of an additional professor, that our plan of theological instruction, in all its extent, may be carried into full effect, and that our students may come forth thoroughly instructed in the mysteries of the kingdom, and be workmen not needing to be ashamed, rightly dividing the word of truth.

"All of which is respectfully submitted.

"JOHN MCJIMSEY, *Chairman.*

"*Sept.* 9, 1833."

Resolved, That a committee, consisting of Dr. A. Proudfit, J. Mairs, D. Currie and Dr. McCarrell, and Messrs. Lauder, Robertson, Anderson and McFadden, be appointed to deliberate upon the expediency of changing the time of commencing the session of the Seminary, and to devise any other measures which may tend to increase the number of students, and render the Seminary more extensively useful.

The following resolutions were introduced and adopted:

Whereas, our lot is cast in the last day, when it is predicted and promised that the Spirit shall be poured upon all flesh, and all the ends of the earth shall see the salvation of God; and whereas, the approach of that period of glory is to be hastened by the instrumentality of the exertions and prayers of the Christian Church—therefore,

Resolved, That this Synod cordially approve of the resolution, adopted by various ecclesiastical bodies, in our own country and other countries, for setting apart the *first Monday of January next*, for the exercises of *fasting and prayer, for the conversion of the world.* And

Resolved, That it be, and hereby is recommended to all the churches under the care of this Synod, to cease, on that day, from their secular employments, and spend it in the exercises aforesaid.

Whereas, it is our duty to regard the works of the Lord, and the operations of his hands, and, under the frowns of his providence, to be humbled, and in prosperous circumstances, to be joyous and thankful; and whereas, divine providence is evidently smiling upon our country, and particularly upon our own Synod, in the continued peace and prosperity of our churches, and the enlargement of our boundaries—therefore,

Resolved, That the *last Thursday of October* be set apart for the exercises of *thanksgiving* and *praise*, in all the churches under our care.

The Clerk reported, that the collection taken up last evening amounted to nineteen dollars and twelve cents. Whereupon,

Resolved, That the thanks of Synod be given to the congregation of Cambridge, for their liberal contribution.

Adjourned, till 5 o'clock, P. M. Closed with prayer.

Five o'clock, P. M.

Synod met, and was opened with prayer. The following preamble and resolution were, after discussion in committee of the whole, unanimously adopted by the Synod, viz.:

Whereas, in the promotion of temperance are involved the peace of private families, the perpetuity of our free institutions, the prosperity of the church, and the immortal interests of man; and whereas, it is our duty, not only in our individual, but also in our official capacity, to use our influence for the advancement of that cause—therefore,

Resolved, That this Synod approves of the establishment of Temperance societies, on scriptural principles, and cordially recommends it to the members of the churches under its care to connect themselves with such societies.

Adjourned, to meet to-morrow morning, at 9 o'clock. Closed with prayer.

Tuesday, September 10th, 9 o'clock, A. M.

Met, and opened with prayer. The minutes of the last session were read.

The committee to whom was referred the inquiry relative to the baptism of adopted children, reported, "That, owing to their distance from each other, they had not had an opportunity of devoting that time to this subject which its importance and delicacy require, and that they, therefore, ask for further time." This was granted, and, on motion, Mr. Currie was added to the committee.

The *Committee of Missions* reported as follows, and their report was accepted:—

"The Committee of Missions beg leave to present to Synod the following report: We desire to acknowledge with gratitude the goodness of God, in smiling on our feeble efforts to build up his cause in our hands. Although but little, comparatively, has been done to supply the wants of the destitute; and we have neither funds nor missionaries to answer all the calls addressed to us for help; yet we have abundant ground of encouragement to persevere. When we compare the situation of our church with what it was nine years ago, the period when the Missionary society was organized, we perceive a very great change for the better; and, under providence, this change is obviously owing in a great measure to this society. We can now point to at least five congregations which enjoy the preaching of the gospel, and the administration of its ordinances, in purity and in power, which, without our aid, would probably have had no existence. For a detail of our receipts and expenditures, we would refer the Synod to the treasurer's account, and to the reports of the several Presbyteries. We are unable, yet, to ascertain whether the balance in the treasury, and the moneys ready to be paid, will be sufficient to liquidate all the present claims upon our

funds; but we hope, that enough will shortly be paid to answer the present demands. The generosity of 'The Society in Newburgh, in aid of Missions,' is deserving of our gratitude and that of the Synod. We recommend their example to the imitation of all our churches. Our opportunities for doing good have never been so auspicious as at the present time, if we are only supported by the liberality of our churches. We conclude, with the earnest prayer that those, who are generously contributing to send the gospel to others, may experience its rich consolations in a tenfold degree.

"By order of the Committee.

"R. PROUDFIT, *Clerk.*"

Rev. Mr. Forrest was directed to write a friendly letter to the Synod of the United Secession Church of Scotland, and Rev. Messrs. J. McAuley and Houden were appointed a committee to write a similar letter to the Presbyterian Burgher Synod of Ireland.

Drs. A. Proudfit and R. Proudfit, and Mr. McJimsey, were appointed a committee to collect the necessary information for preparing Memoirs of the Fathers in ministry of the Associate Reformed Church.

Resolved, That this Synod hold its next stated meeting in the City of New-York, on the last Friday in August, 1834, at 11 o'clock in the forenoon, and that Mr. George Mairs, jr. be appointed to preach at the opening of the meeting, in case of the Moderator's absence.

Mr. Wilkin, who was prevented, by sickness, from fulfilling his appointment this year, was re-appointed to preach the Missionary sermon; Mr. James McAuley, to be his substitute.

Mr. J. Mairs, Drs. A. Proudfit, R. Proudfit and McCarrell, and Messrs. G. Mairs, jr., Wilkin and Caw, were appointed the Committee of Missions for the coming year.

Mr. McJimsey, Dr. A. Proudfit, and Messrs. Forrest and J. F. McLaren, were appointed Superintendents of the Seminary for the ensuing year.

The respective Treasurers of the different Funds were re-appointed.

The Commissioners for prosecuting the claim to the Library and Funds, presented their report, which was accepted.

Resolved, That it be, and hereby is recommended, to the different congregations under the care of Synod, to promote subscriptions for the specific purpose of raising funds to defray the expenses of the prosecution for the recovery of the Library, &c. And that all the moneys so raised be, forthwith, forwarded to D. W. Bate, Esq. one of the commissioners, at Newburgh.

On motion, it was *Resolved*, That this Synod will reciprocate a correspondence, by delegation, with the Associate Reformed Synod of the West, if it is agreeable to that Synod. And, farther,

Resolved, That the Rev. Henry Connelly be authorized to represent this Synod in the Synod of the West, at its next meeting.

On motion, it was further *Resolved*, That this Synod will enter into a similar correspondence with the Synod of the South, if agree-

able to that Synod; and that the clerk be directed to transmit to them a copy of this resolution.

The committee to whom was referred the report of the Editor of THE CHRISTIAN MAGAZINE, presented their report, which was accepted, and ordered to be laid on the table.

Adjourned, till 3 o'clock, P. M. Closed with prayer.

Three o'clock, P. M.

Synod met, and was opened with prayer. Read the minutes of the last session.

The report of the committee, concerning the Christian Magazine, was called up, and the following resolutions, contained in it, were adopted:

Resolved, That —— copies of the Magazine, for the third year, be printed—each monthly number to contain thirty-six pages, octavo.

Resolved, That the price to subscribers be reduced to one dollar and twenty-five cents, per year.

Resolved, That J. F. McLaren be re-appointed Editor for the ensuing year, and that he be allowed two hundred and fifty dollars for his services.

Resolved, That all moneys remaining in the hands of the Editor, after defraying the expenses of publication for the first two years, be transmitted to the treasurer of the Missionary fund.

And, on motion, it was further

Resolved, That it be, and it is hereby recommended, to all the ministers and probationers of this Synod, to use their exertions for promoting the circulation of the Magazine, and to assist the Editor by furnishing original matter for its pages.

The *Committee of Supplies* presented their report, which was accepted, and is as follows, viz.: "That Mr. T. C. McLaughery be assigned to the Presbytery of Saratoga four months, to that of Washington four months, of Caledonia two months, and the remainder of the year to the Presbytery of Saratoga; that Mr. J. Beveridge be assigned to the Presbytery of Washington four months, of Saratoga six months, of Caledonia two months; that Mr. Forsyth be assigned to the Presbytery of New-York two months, of Saratoga three months, of Washington four months, and the remainder of the year to the Presbytery of Caledonia; that Mr. Nisbet remain in the Presbytery of Caledonia, and Messrs. Douglass and Brunton in the Presbytery of Washington."

Ordered, That the treasurer of the Seminary fund pay the Professor two hundred dollars, for his services for the past year.

Ordered, That the Presbytery of Washington appoint Mr. Forsyth to supply the Professor's pulpit, during the month of February; that the Presbytery of Caledonia supply the same four Sabbaths in November, and that of Saratoga four Sabbaths in April.

The committee appointed to consult on the best means of extending the usefulness of the Seminary, reported, That, owing to the variety of interests involved in the subject, they were unable to mature any plan, during the present meeting of Synod: at the same time, they recommended that special attention should be paid by all

the congregations to encourage students of divinity, and increase the funds for the support of the Seminary. The report was accepted, and the committee was continued.

Resolved, That the moneys lately collected, and intended by the donors to be divided between the Missionary and Seminary funds, be divided as follows: two-thirds of the same to the Missionary and one-third to the Seminary fund.

Dr. A. Proudfit was chosen a General Agent for this Synod; and the Presbytery of Saratoga was directed to appoint Mr. Forsyth to supply Dr. Proudfit's pulpit during the month of November.

On motion, it was *Resolved*, That a committee be appointed to select and publish a collection of sacred music, such as is used in the Associate Reformed churches. Messrs. Lander and John Beveridge and Dr. H. P. Benham, of Newburgh, were appointed.

Resolved, That the thanks of Synod be given to the congregation of Cambridge, for their kindness and hospitality to the members during the meeting.

D. C. McLaren and J. F. McLaren were appointed to prepare extracts of the Minutes for publication in the Magazine.

The Minutes were read, corrected and approved, and, with prayer, praise and the apostolic benediction, the Synod adjourned, to meet in the City of New-York, on the last Friday in August, A. D. 1834, at 11 o'clock A. M.

STATISTICAL TABLES,

Of the Associate Reformed Synod of New-York—from September, 1832, till September, 1833.

PRESBYTERY OF NEW-YORK.

Ministers, &c.	Congregati'ns.	Families under pastoral instruction. Class 1.	Class 2.	Adults adm. to seal'g ord.	Increase On Examination.	Increase On Certificates.	Decrease By Death.	Decrease By Removal.	Contributions—to Missionary and Seminary Fund	Missionary Society.	Education Society.
John McJimsey.....	Graham's Ch..	30	5	62	2	1				13 25	
J. McCarrell, D. D.	Newburgh	63	16	181	5	3	1	6		190 00	200 00
R. H. Wallis, ...	Little Britain..	88	27	174	3	4	1	1		24 00	22 00
M. N. McLaren,.....	Hamptonb'gh.				2	1	1				
H. Connelly,.....	Bloomingb'gh.	45		56	6	9	1	3	130 37		
James Lillie,.....	New-York.....	22	22	51	6	24	1	2			
Jasper Middlemas,..	White Lake...	29	5	54	7	1	1				
Probationer.	*Vacant.*										
John Forsyth.	Philadelphia...										
Students.											
1 Student attended.											

PRESBYTERY OF WASHINGTON.

Ministers, &c.	Congregati'ns.	Families under pastoral instruction. Class 1.	Class 2.	Adults adm. to seal'g ord.	Increase On Examination.	Increase On Certificates.	Decrease By Death.	Decrease By Removal.	Contributions—to Missionary Fund.	Seminary Fund.
George Mairs, / George Mairs, jr.	Argyle.....	151	15	335	75	5	8	28	50 85	
William Houden, ...	Cambridge.....	39	14	97	16		3			
A. Proudfit, D. D...	Salem.....									
James McAuley,.....	Hebron.....	88	14		12		1	3	8 31	12 16
William Taylor,	Madrid.									
Without Charge.	*Vacant.*									
James Douglass,	Lisbon,									
William Brunton.	Port Hope,									
Student.	Cavan.									
Alex. Proudfit, jr.										

PRESBYTERY OF SARATOGA.*

Ministers, &c.	Congregati'ns.	Families under pastoral instruction. Class 1.	Class 2.	Adults adm. to seal'g ord.	Increase On Examination.	Increase On Certificates.	Decrease By Death.	Decrease By Removal.	Contributions—to
James Mairs,.....	Galway.....	102	8	271					
William McAuley,..	Kortright.....	95		260					
Robert Forrest,.....	Stamford.								
David Caw,.....	Broadalbin.....	53	28	191					
James Laing, ...	Springfield.								
Without Charge.	*Vacant.*								
R. Proudfit, D. D..	Florida,								
	Lenox,								
	W. Meredith,								
	Andes.								

* This is the Report of 1831, no Table having been forwarded to Synod with the Report of Presbytery this year.

PRESBYTERY OF CALEDONIA.

Ministers, &c.	Congregati'ns.	Families under pastoral instruction. Class 1.	Class 2.	Admits adm. to seal'g ord.	Increase On Certificates.	Increase On Examination.	Decrease By Death.	Decrease By Removal.	Contributions—to Missionary Fund.	Seminary Fund.	Education Fund.
D. C. McLaren,.....	Caledonia.....	94	18	197	6	4	1	4	60 75		
Henry S. Wilkin,..	York.....	73	21	150	8	12	1	5			22 45
David Currie,.....	Sterling.....	62	16	113	16	2	2	4	4 50		
J. F. McLaren,.....	Geneva.....	31	7	74	2	9	4	2	14 07		21 61
Without Charge.	*Vacant.*										
William Nisbet,	Seneca,*.....	60	25	118							
James Beveridge.	Erin,.....	9	5	19	6	1					
	Howard, Cuba and Friendship, Freedom.										

NOTE.—As there is a great degree of imperfection in the Statistical Tables, in relation to the contributions to the respective funds, the committee to prepare the minutes for publication have thought it best to insert the following, which was furnished by the acting Treasurer of the Missionary Society, to show the receipts into that fund at the present meeting of Synod. Several of these sums are specified in the Tables, and others are not. The collections made by the Agents in the respective Presbyteries, will be acknowledged, in detail, in the minutes of the next meeting.

Moneys received for the Missionary Fund at the Meeting of Synod in Cambridge, September, 1833.

From the Congregation of Broadalbin, - - - -	$ 5 60
Little Britain, - - - -	24 22
Stamford, - - - - -	22 00
Caledonia, - - - -	60 75
Argyle, - - - - -	50 85
Cambridge, - - - -	20 00
Collection at Missionary meeting in Cambridge, - - -	19 12
From Dr. J. Stevenson, Cambridge, $2; Rev. Mr. Houden, $1,	3 00
Congregation of Graham's Church, - - - -	4 25
Hebron, - - - - -	9 81
From Congregation of Geneva—penny a week contributions:— J. McClung, sen. 50 cents; S. McClung, 50; Mrs. E. Miller, 52; Miss McKay, 52; A. Johnston, 49; Mr. and Mrs. Jayne, $1 00; Mr. and Mrs. Grove, 1 06; Mrs. Brother, 50 cents; Mrs. Maibee, 25; J. F. McLaren and Mrs. McLaren, $1 63; Mr. and Mrs. R. Miller, 1 04; Mr. and Mrs. J. Fulton, 1 10; Mr. and Mrs. John McClung, 1 04; Mr. and Mrs. Scoon, 1 00; Jennet Scoon, 43 cents; Margaret McMath, 50; Mr. and Mrs. Wetherley, $1 00; Mr. and Mrs. Gillespie, 1 00; Mrs. Tillman, 1 00, - - - - - - - - - -	15 06

* The numbers relating to the Congregation of Seneca, are taken from the Table of 1831.

Reviews and Criticism.

REVIEW.

The Imitation of Christ. By Thomas A Kempis. Translated by John Payne.—A new edition. London.

Old books require a review as much as new ones. This work was written in Latin, about three hundred years ago, and, during almost the whole of that time, it has been a subject of controversy who is the author. This has given rise to one hundred and fifty publications: and the controversy has been lately revived in France, and carried on with great learning and spirit. It is said, that above fifty editions of it have been printed in the original Latin, and more than sixty translations of it have been made into modern languages. It is surely a matter of little importance who wrote it: the controversy, however, evinces the value of the work. The most probable opinion respecting Kempis, is, that he was a monk of Twoll, in Overgssel, memorable as the first restorer of literature, in the north of Europe, whose scholar Vlegius was, the preceptor of Erasmus. An edition has been lately published at Glasgow, with an introductory Essay, by Dr. Chalmers, of Edinburgh University. The work has great merit as an exhibition of christian morals: it is, however, very deficient in not exhibiting these upon a true evangelical foundation. We have not seen Dr. Chalmers' Essay; but we presume that it was his object to rectify this error. All true morality must commence with union to Christ: some have recommended the work with a view to the sinner's seeing this to be indispensable. It is probable that very few of our readers are acquainted with it, and we shall subjoin some extracts. The following is from the chapter on vain hope:

"Glory not in riches, though they increase upon thee, nor in thy friends, because they are powerful; but glory in God, who giveth thee riches, and friends, and all things, and, what is more than all, desireth to give thee himself. Be not vain of the gracefulness, strength, and beauty of thy body, which a little sickness can weaken and deform. Please not thyself with flattering reflections on the acuteness of thy natural wit, and the sweetness of thy natural disposition, lest thou displease God, who is the author of all the good that nature can dispense."

The following passage in the chapter on bearing the infirmities of others, was much admired by the late Dr. S. Johnson:

"Endeavor to be always patient of the fault and imperfections of others; for thou hast many faults and imperfections of thine own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wouldest be, how canst thou expect to mould another in conformity to thy will? But we require perfection in the rest of mankind, and take no care to rectify the disorders of our own hearts: we desire that the faults of others should be severely

punished, and refuse the gentlest corrections ourselves: we are offended at their licentiousness, and yet cannot bear the least opposition to our own immoderate desires: we would subject all to the control of rigorous statutes and penal laws, but will not suffer any restraint upon our own actions;—and thus it appears how seldom the second of the two great commandments of Christ is fulfilled."

From the chapter on solitude:—"No man can safely go abroad, that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey, and no man can safely rejoice, but he that has the testimony of a good conscience. The joy and safety of the saints has always been full of the fear of God, nor were they less humble and less watchful over themselves because of the splendor of their holiness and their extraordinary measure of grace: but the security of the wicked begins in pride and presumption, and ends in self-delusion."

Extracts and Translations.

From the Christian Intelligencer and Guardian.

LETTERS TO ASSOCIATE REFORMED PEOPLE ON THE SUBJECT OF MISSIONS.

Letter I.

Dear Brethren—A short time before our Lord Jesus laid down his life, he instituted the Lord's Supper, and commanded it to be observed in his church till his second coming. This command all Christians feel themselves bound to obey. The people of the Associate Reformed church are as careful and zealous in rendering obedience to this command as those of any other. So far they do well. But let us remember what is said in commendation of the parents of John the Baptist: *They were both righteous, walking in ALL the commandments and ordinances of the Lord blameless.* Just before our Saviour ascended to heaven he gave this commandment to his disciples: *Go ye into all the world and preach the gospel to every creature.* Is not this commandment equally sacred, equally worthy of obedience with the commandment to observe the ordinance of the Supper? Are not those who wilfully neglect to obey it guilty of the same practical error with the Quakers, who refuse to observe the Sacraments? It may, therefore, be worth while to inquire whether we as ministers and members of the church of Christ have done *all* our duty in this respect; and if not, what measures ought to be speedily adopted that we may perform our share of the labor of sending the

glad tidings of salvation to all the ends of the earth. The commandment of which we are speaking enjoins duties both on the ministers and private members of the church. Ministers must go, and preach; but the private members must furnish the means to support them. The Lord hath ordained that those who preach the gospel shall live by the gospel. Now it is evident that as the minister who labors in a particular congregation must be supported by the members of that congregation, provided they be able to support him; so, those who go to labor among the heathen must be supported by those who have already embraced Christianity. The duty of going into all the world, and preaching the gospel to every creature, does not devolve on any individual exclusively, but on the whole ministry of the church collectively; so, the duty of supporting ministers among the heathen, in every part of the world, belongs to members of the church collectively. The whole duty, then, enjoined by the command of Christ, devolves on the whole number of the ministers and members of the church. Every individual minister and member has his share of this duty to perform, according to his station, means, and opportunities. No one is allowed to stand by and see the work done by the rest. Every one must come forward with his mite of money, talent, or exertion.

Now, what has hitherto been done by our branch of the church towards effecting this great object? In general, our practice has been something like this: We have endeavored to maintain the ground which we had previously possessed; to retain those who had entered into our communion, and to secure their children; and to supply any vacancies which may have been occasioned by the death or removal of their pastors, or by the emigration of some of our people to new places—to supply these with word and ordinances occasionally, according to their request, and according to their ability and willingness to compensate such laborers as were sent to them. I believe that the minds of many of our members have been already much concerned about our inaction; and that the greater part will be found ready to go into any scriptural measures which our judicatories may adopt. Trusting that a right spirit on this subject prevails to a good degree, and may be excited to a still greater, I propose, in a subsequent letter or two, to suggest measures which appear to me to be practicable and commendable. In the mean time, I entreat you, brethren, to take this subject into serious consideration.

Yours in the Lord, JOHN REYNOLDS.

ILLUSTRATIONS OF SCRIPTURE.

Ps. 72.16: *They of the city shall flourish like grass of the earth.* The rapidity with which grass grows in the East is the idea here referred to. "When the ground there hath been destitute of rain nine months together, and looks all of it like the barren sand in the deserts of Arabia, where there is not one spire of green grass to be

found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it were by a new resurrection) is so revived, and as it were so renewed, as that it is presently covered all over with a pure green mantle.—*Sir Thomas Roe.*

Ps. 80.17 : *Let thy hand be upon the man of thy right hand.*—If we would understand the genuine import of this phrase, we must attend to a custom which obtained in Judea and other eastern countries. At meals the master of the feast placed the person whom he loved best on his right hand, as a token of love and respect: and as they sat on couches, in the intervals between the dishes, when the master leaned upon his left elbow, the man at his right hand, leaning also on his, would naturally repose his head on the master's bosom; while at the same time the master laid his right hand on the favorite's shoulder or side, in testimony of his favorable regard. See also John 21.20.—*Pirie's Works.*

Miscellaneous.

For the Christian Magazine.

THE KNOWLEDGE OF CHRIST.

In these times of degeneracy, some persons attend almost exclusively to the exteriors of Christianity, while they neglect its peculiar principles and hidden springs of life. We hear much about the *liberal* spirit of the age, and have cause to apprehend that, with many, great liberality and eminent piety are regarded as precisely the same. Many of the institutions of the age are useful for the relief of the poor, the education of youth, the promotion of temperance, the circulation of the scriptures, and the conversion of the heathen, and therefore worthy of support to a degree surpassing all former example. But, while we admit the claim of our age to the praise of liberality, we fear that we have degenerated from the attainments of a former age in spirituality of mind, decision of character, ardent, unobtrusive piety, extensive and profound knowledge, especially the knowledge of *Christ Jesus.* They *gloried*, not in the liberal institutions and increasing light of the age in which they lived, but in *the cross of our Lord Jesus Christ.* Men may be zealous, hospitable, liberal—yet have no room for the Babe of Bethlehem, the Lord of glory. Saul of Tarsus was once zealous even to madness, while a Pharisee; but, when "it pleased God to call him by his grace," a new world was presented to his view, and he contemplated, with wonder, divine excellence—*the glory of God in the*

face of Jesus. He understood, embraced, and sought to advance the plan of salvation. On this principle his character was formed, and from this truly evangelical source flowed his subsequent life of holy enterprise in the cause of Christ. With noble elevation of mind, and intense ardor of devotion he exclaimed, (Philip. 3.7,) "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." This is the genuine language of christian piety, the ardent aspiration of a soul in whom Christ is formed the hope of glory, and therefore a summary expression of those emotions which we should cherish and seek to mature. The knowledge of Christ is pre-eminently excellent and highly important as the permanent basis of christian piety.

What is the knowledge of Christ? An inquiry this at once important and difficult; important, because connected with our eternal interests, and difficult, because the theme leads to immensity. This is the peculiar mystery of the christian life—the attainment of those only who have been translated out of darkness into marvellous light. The highest efforts of the mind of man, trained in the schools of this world, cannot reach this pre-eminent subject of profound contemplation. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. On difficult subjects of investigation, we compare our ideas obtained by study and experience; but we have no experience of God. His nature is immense, ineffable, unsearchable. He dwells in light inaccessible and full of glory. "What is his name and what is his Son's name, if thou canst tell?" "Who can by searching find out God; who can find out the Almighty unto perfection?" Here all our conceptions are indirect and inadequate. The visible creation displays the eternal power and Godhead, but man is blinded and perverse, and his depravity impels him to hate and shun the light. The history of four thousand years evinced that "the world by wisdom knew not God." In the dark places of the earth we find man still sitting by the way side, dejected and friendless, tortured by conscience, abused by imposture and superstition, distracted by the remembrance of the past and the gloomy anticipation of the future. All have sinned; and the native consequence, just reward, and inseparable fruit of sin, is *death.* God is just, and in his moral government has inseparably connected sin with punishment. How, then, can sinful man be just with God? This inquiry reason, philosophy, infidelity, cannot answer. In the works of creation many divine perfections are displayed; but no intimations of redemption, no assurance of pardon through that atonement which propitiates the offended Godhead, and causes the offence of sin to cease. No system of philosophy, or form of superstition, has ever unveiled the future world or dispelled gross darkness from the minds of the people. God is just: we are guilty, liable to exclusion from his favor, communion, and presence. Our salvation must therefore depend on the mercy of God, and flow, not from his essential perfections, but from the secret gracious purposes of his will The purposes can only be revealed by God's eternal, equal Son, who was from eternity *with*

God, who *was God*. Only the *Lion of the tribe of Judah* can unrol the book and loose the seals. "No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him." "The day-spring from on high hath visited us." "He who commanded the light to shine out of darkness hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus.

This illumination comprises, among other things, a knowledge of the *pre-existence* and *supreme glory*, *person*, *office*, *work*, *condescension*, and *present glory of Christ*.

1. *His pre-existence and supreme glory.* Our Redeemer, in his person, is underived and eternal. This doctrine all true Christians regard as of essential importance in the system of grace. This is the foundation and corner stone, the stability and ornament of Christianity, without which the whole building would become a formless mass of ruin. If God have not an eternal Son, and eternal Spirit, the whole mystery of our redemption and sanctification, which constitutes the gospel, is done away, and we are left with a mere system of morals to grope our way into the invisible world. We need a firm foundation for our hopes, and true celestial light to guide us to the knowledge, the favor, the image, and the presence of God. The Great God, our Saviour, is the Sun of righteousness, whose uncreated effulgence is seen and admired by all who believe the testimony of God concerning his Son. Should a man attempt to pluck the sun from his sphere, and spread darkness over the starry world, we could not doubt that such an attempt supplied unquestionable evidence of mental derangement. What, then, shall we think of those who seek to extinguish the light of His glory "in whom dwells all the fulness of the Godhead bodily?" They may plot against the Lord and his anointed, and endeavor to overturn the throne of Immanuel and to dry up the well-spring of the believer's peace, and to obscure the fountain of light by a feeble taper; but "He that sitteth in heaven shall laugh, the Lord shall hold them in derision." The testimony of God to the glory of his Son, stands before us, on Zion hill, like an immense monument, reaching above the heavens, with characters of supreme glory engraven upon it by the finger of God, which no perversion of criticism, no craftiness of men, no rage of demons shall ever efface. In despite of all enemies, "he shall sit and rule upon his throne," arrayed in that glory which he "had with the Father before the world was." Then was he by him as one brought up with him, rejoicing always before him, rejoicing in the habitable parts of the earth, and his delights were with the sons of men. As the head of the everlasting covenant and the foundation of the gracious purposes of God, he "was set up from everlasting." His own testimony is, he was not of this world, but that he proceeded and came forth from God; that he came down from heaven; that he was the Son of God and one with the Father; that he existed before Abraham and had glory with the Father before the world was. "The Son hath life in himself." His existence and sonship are not dependant on the will nor supported by the power of the Father:

necessary existence, underived life, is an attribute of his person and an essential glory in his Godhead. *He thought it not robbery to be equal with God.* He is our Maker and Husband. Jehovah Sabaoth is his name. This name implies that he made and that he sustains the whole array of the universe. The power that created the universe *cannot* be limited, but *must* be *divine.* If creation does not prove omnipotence, nothing can prove it. *He that built all things is God.* By him all things were created—and by him all things consist. He "weighed the mountains in scales and the hills in a balance," stretched out the heavens as a curtain, divided a water course for the overflowing of water, and a way for the lightning of thunder. He holdeth back the face of his throne and spreadeth a cloud upon it. Lo! these are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?

2. *His person.* A *created saviour* is an idle dream. We need one who can save to the uttermost. In the person of Immanuel we find all that we can desire. He was in the form of God before he took upon him the form of a servant. That God was manifested in the flesh—is the great mystery of godliness, the centre and glory of all revealed truth, the spring of hope and joy to the Christian, and the theme of adoration in heaven. There is one God and one Mediator, and it must be of essential importance that we form a proper estimate of the personal glory of this Mediator. The testimony of scripture on this point is, that Jesus Christ is one with and equal to the Father, possessing from eternity all divine perfections and honors, yet personally distinct from the Father, and, so called, his only-begotten Son; that, to accomplish our redemption, he assumed our nature into personal union with the Deity, and became, truly, man—like us in all things, sin alone excepted; that he is God and man in one ineffable person, in whom dwells all the fulness of the Godhead bodily. That heartless refinement in theology, which rejects this doctrine as absurd, because it is mysterious, subverts the gospel, seduces men from the worship of the true God, and proposes in his stead, as an object of speculation, a *spurious deity.* "He that honoreth not the Son, honoreth not the Father that sent him. He that denieth the Son, the same hath not the Father. Whosoever abideth not in the doctrine of Christ hath not God." Our Redeemer was the brightness of the Father's glory, the express image of his person, the Great God, rich in all divine honors and possessions before he became poor for our salvation. On this foundation the whole christian system rests. Our Redeemer is mighty to save, being one with our offended Judge, and able to sustain the rights of his throne and the glory of his perfections: and being one with us in nature and in law, he is able to render his mediation efficient for our liberation. We are his, for he made us for himself; and when we became aliens, he redeemed us to himself by his own blood. We are not our own: we are bought with a price. This leads us to consider—

3. *His office as Mediator.* When causes of difference exist among men, some person may voluntarily, or by request, interpose to effect a

reconciliation, on terms equitable to both parties. Authority, remonstrance, persuasion, may induce the parties to act on principles of equity; or a mediator may consent to make compensation, at his own expense, to an offended superior. Thus did Christ interpose in our behalf. We have forfeited the favor and incurred the displeasure of God. He is holy and just, and will by no means clear the guilty, and restore sinners to his favor, without securing the honor of his law and the glory of his perfections. The plan of redemption proceeds on the express principle that sin cannot go unpunished.—God is of purer eyes than to behold evil: he cannot look upon iniquity. God is supreme, his will the law, his glory the end. Sin is rebellion against his supremacy—an impious attempt to subvert his throne. He who sitteth on the throne, judging *right*, will vindicate the honor of his name and the justice of his law.

It pleased God to propose the salvation of a great number of our race, and the malignity of sin, the holiness of the law, the unchanging authority of the Lawgiver, render it necessary that one should be our Redeemer who is able to bring in everlasting righteousness, and make full satisfaction for ou sins. We may not suppose that the mediation was necessary to induce God to pity and save us; for this is the *greatest evidence* and most *striking effect* of divine mercy, and therefore not the *cause* of God's love, though an intermediate cause of our salvation, by which divine love descends to transgressors, in accordance with the honor of the law and the harmonious display of all divine perfections.

No mere creature, however exalted, could, by dignity of person, excellence of character, and merit of obedience, have atoned for the countless transgressions of a great company, which no man can number. But, when the Great God became our Saviour, to the angels was made known the manifold wisdom of God; and we, according to our limited capacities, understand how God is just and a Saviour, worthy of our reverence and confidence. He to whom is confided the eternal glory of God's name, is worthy of our entire confidence. He who made and who governs the universe is able to save to the uttermost. We cannot question his veracity, for he is the *faithful and true witness;* or his compassion, for he is our *merciful and faithful High Priest.* We need not apprehend ruin and defeat from our enemies, for He is the glory of our strength; and we are complete in him who is the "Head of all principality and power and might and dominion." His adorable majesty is mingled with the lovely attractions of tender mercy and compassion. Yea, *He is altogether lovely.* This is our Beloved, and this is our Friend. He shall sit and rule upon his throne, and he shall be a Priest upon his throne. He is the "only Mediator between God and man." D. C.

(To be continued.)

REMARKS ON THE MEETING OF SYNOD.

The return of this anniversary is always hailed, by the Ministers and Elders who compose the Synod, with feelings of pleasure. And it is desirable that the pleasure and advantage which they experience, should, as far as possible, be diffused throughout the churches. This is done in some measure, though not to the degree desired, by transmitting to the churches the printed minutes of the acts and proceedings of the Synod. These, every member of the church should attentively read; and it is truly pleasing to observe with what eagerness they are read by all who take any thing like a becoming interest in the affairs of the church. The design of the remarks which we are about to make is, to aid the readers of our Magazine, and of the Minutes of Synod, to a participation of the pleasure which the members are permitted to enjoy whenever they convene to deliberate, and to act, and to pray for the welfare of Zion.

What has been, strictly speaking, the business transacted at the late meeting, will be seen in the extracts from the minutes of its acts and proceedings, found in the present number of the Magazine. And, in looking over these minutes, we are persuaded that every friend of the cause of Christ in general, and of the Associate Reformed Church, in particular, will find cause for gratitude to the Divine Head of the church; for, surely, matters of interest and importance engaged the deliberations of Synod, and just and salutary decisions were made upon them. It will be pleasing, also, to the pious, to consider what the Synod had no occasion to do, as well as what they did. They had no occasion to indulge in strife, and debate, on differences of theological sentiments, for no such differences exist; they had no occasion to disgrace themselves and provoke suspicion of the soundness of their principles and policy, by hushing up discussions; they had no occasion to settle questions of discipline or order, upon appeals from the inferior judicatories. And we may remark, in passing, that we do not know of a single case of appeal to Synod, from a lower court, for the ten years of our acquaintance with this body—a fact which does much credit to the equity of our sessional and presbyterial proceedings, and at the same time, to the brotherly love and meekness of our church members; for appeals are always owing either to manifest injustice in the lower judicatory, or to disrespect and insubordination to church courts, in the parties at issue.

We should deem it to be superfluous, if not a sarcasm on the professions of Christians and ministers, to say that the utmost *harmony* prevailed in the meeting, if we could not say something more than this. When, as is sometimes the case, we see that the tidings of harmony in an ecclesiastical meeting are regarded as a rich treat of information, we are distressed to think what is implied in this fact, which is, that the *rarity* of such an occurrence enhances its value. It is lamentable, that there should be cause to expect any thing but harmony among brethren associated for religious purposes. Harmony alone, however, may be very far from being a fit subject of congratulation. Sometimes, discord augurs more good than unanimity. And the harmony, which is preserved only by the dexterous management of parties, or by suppressing discussion, or by stifling proper and

important subjects of investigation, should be celebrated, not by rejoicings and praise, but by loud lamentations over the sacrifice of purity to peace, and over the prostrate interests of Zion, bleeding by the inflictions of a perniciously lenient policy. Such, however, was not the kind of harmony that prevailed in our Synod, nor were such the means of its production. And the churches ought to rejoice, when in the highest judicatory, there is the true brotherly love which the gospel enjoins, in company with an intelligent and conscientious regard to the interests of the church, and to the honor of her King and Head.

It will be seen, by a brief notice of the fact in the minutes, that Synod spent a portion of a day exclusively in devotional exercises. The hours allotted to these exercises were happily and usefully spent. A spirit of grace and supplication seemed to be poured out on the Synod, as they prayed for the triumph of the Redeemer's kingdom, for the peace and welfare of Zion, and for the increase of christian graces in their own souls. There appeared, also, we think, in a degree scarcely equalled in times past, a unanimous determination among the members, to be active in building up that portion of Zion's walls on which they are stationed as watchmen. In reviewing the "former loving kindnesses" of the Lord, they were at once loudly called to gratitude, and strongly encouraged to hope: the experience of the past, makes the anticipations of the future cheering. Gratitude, also impels to action: God has signally blessed the Synod and the churches under its care, ever since it dared to lift up a standard for him; and these favors, in grateful hearts, incite to increased and renewed activity in his service, with an eye single to his glory. We hope this sentiment will be verified in the feelings and conduct of every member of the church. We are persuaded that ecclesiastical bodies lose nothing, but, on the contrary, are greatly benefited by appropriating a liberal portion of time to social prayer and religious conversation. They are composed of needy, sinful and erring men, and they are occupied with interests that reach into eternity, and affect the final destiny of souls: for both which reasons, it is obviously proper for them to ask wisdom of God—and they who ask shall receive. If in *every thing*, our requests should be made known unto God by prayer and supplication, (Phil. 4.6,) surely matters of such unspeakable importance as engage the deliberations of a Synod, should *never* be suffered to form an exception. We are extremely happy, therefore, that our Synod has fallen into the practice of appropriating a day, or a portion of a day, to the exercises of prayer, praise and religious conversation, and we are persuaded that while these meetings continue to be blessed as they have been, by the Great Head of the church, no member will ever wish that the practice may become obsolete.

A very acceptable accession has been made to the number of our ministers during the past year: one has been added on testimonials from the Reformed Dutch Church, and three from the United Associate Church in Scotland, all of whom are now settled within our bounds. There have been, also, two students licensed, after a full course of preparatory study, to preach the everlasting gospel. It is pleasing to see, likewise, that young men in different parts of the church are giving themselves up to the Lord, desirous of being "put into the ministry."

One venerable and beloved Father has been called away from the field of la-

bor—the Rev. ANDREW OLIVER, of Springfield. But he went, full of years: not weary, though spent, in his Master's service. He had served God, from his youth, and when he was "old and gray headed, the Lord did not forsake him." He died with lively hopes that he should live forevermore; he died, "strong in the faith, giving glory to God." The end of the upright man is peace.

We conclude these remarks, simply by calling upon all the members of the church, so to act during the ensuing year, that no one may have any *evil* thing to say of us, and that our *good* may not be evil spoken of. Let "TRUTH AND RIGHTEOUSNESS," be our motto. Let us cultivate attachment to the church of which we are members—strong and peculiar attachment, while we cherish kindly and christian feelings towards others which differ from ours. Let us be liberal to the institutions of the church: in this there is evident improvement from year to year: let this year excel all before. Let us live by faith, preparing for the vision and enjoyment of the realities of eternity.

GOOD EFFECTS OF EARLY RELIGIOUS EDUCATION.

It is to be feared that many parents are not at all aware of the responsibility resting upon them, in relation to their children. It is to be feared that, comparatively, few are sufficiently sensible of the good influence which they may exert upon them by right treatment, or of the evil influence which they inevitably will exert by wrong management. The example of parents is, at one period, every thing to their children: at a subsequent period, their instructions will be the powerful instrument in effecting the advantage or the ruin of their offspring. To neglect the religious education of children, is like neglecting the culture of a garden—it will ensure a plentiful crop of weeds. But to instil, at an early period, those principles of integrity which all good men concur in approving, to teach them the simple truths of Christianity, to encourage them to act, speak and think in a manner agreeable to the revealed will of God, is to lay a good foundation for their respectability, usefulness and highest enjoyment in life.

The following anecdotes, illustrative of the advantages of early religious instruction, confirm the sentiments we have expressed. And while they teach parents these truths, they furnish bright examples to the young, of filial love and duty, and of integrity and religion. Let our young readers, who are separated from their aged and poor parents, show their affection by supporting and comforting them: and let the child whose father and mother are dead, make as good use of their Bibles, as did the little Scotch boy, "in the bield of the green rash bush."

1. Frederick, the late king of Prussia, having rung his bell one day, and nobody answering, opened the door, and found the page in waiting, asleep on a sofa. He was just going to awake him when he perceived the end of a paper out of his pocket, on which something was written: this excited his curiosity; he pulled it out, and found it to be a letter from the mother of the page, thanking him for hav-

ing sent her part of his wages, which had proved a very timely assistance to her, and, in conclusion, beseeching God to bless him for his filial duty. The king stept softly to his room, took a purse of ducats, and slipt them with the letter into the page's pocket. Returning to his apartment, he rang so violently, that the page awoke, opened the door, and entered. "You have been asleep," said the king. The page attempted to excuse himself; and, in his embarrassment, happening to put his hand into his pocket, felt with astonishment the purse. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. "What is the matter?" said the king, "what ails you?" "Ah! sire," said the young man, throwing himself at his majesty's feet, "somebody wishes to ruin me; I know not how I came by this money in my pocket." "What God bestows," resumed the king, "he bestows in sleep:* send the money to your mother; salute her in my name, and assure her, that I shall take care of both her and you."

2. A clergyman, who is now fulfilling the duties of his office with faithfulness and punctuality, was asked, when examined for orders by the bishop's chaplain, whether he had made divinity his study? He replied, that he had not *particularly* studied it; "but," said he, "my mother taught me the scriptures." "Ah!" said the chaplain, "mothers can do great things!" The young man was examined as to the extent of his knowledge, was approved, ordained, and desired to preach before the bishop. The excellent mother alluded to, in writing to another of her sons, on the birth of his eldest child, says, "Give him an education, that his life may be useful—teach him religion, that his death may be happy?"

3. The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy."

4. "Some time ago," says one, "I met with a little boy of a most interesting character. He was happet aneath his grey plaid in the bield of a green rash bush. He had been reading; for, when I came up, he closed a small pocket Bible. I imagined he had been weeping, for his eyes were wet. I inquired after his little history, and where his parents lived. 'My father and mither are baith dead,' said he, 'an' I ha'e nae body to leuk to me but my maister and mistress, but they are unco† kind to me. Yonder the place where my father stay'd; it gars‡ me aye greet when I leuk at it. That was my father's Bible; there the psalm (referring to the 12th) they sung that nicht he dee'd. I'm aye vex't when I read the psalms; I us'd to say them to my father on the Sabbath nichts, when he tell't me an' my wee brithers he was soon gaun to d'e, an' gar't§ us aye fa'‖ to the greetin',¶ but he bade us dight** our een,†† an' no greet; for if

* A German proverb. † very. ‡ makes. § made. ‖ fall. ¶ crying.
** Dry. †† eyes.

we saught the Almighty, he wad be a father to us when he was dead and gane.' "

TO OUR READERS AND THE PUBLIC GENERALLY.

In order to prevent delay or embarrassment in commencing our THIRD VOLUME. it is necessary for us to begin our arrangements at the present time; which we are enabled to do. Having the gratification of hearing of the favorable reception of the work by the public, we are anxious to extend its circulation still further. It is desirable, if possible, to furnish a copy to every family in our connexion, and to as many others as may love the truths which it is designed to defend and propagate. And we think that the terms proposed for the third Volume, to commence in January next, are such, that every person who wants the work, can easily obtain it. The price of the work, formerly, was graduated by the price of similar works published in our country, and was as cheap as any of them. The expenses, however, were a little less, the number of subscribers a little larger, and the punctuality in payments a little greater. than was expected, and we are therefore, in anticipation of the continuance of these favorable circumstances, enabled to furnish subscribers with the Magazine, on terms much more accommodating. And we take pleasure in testifying, thus publicly, to the honesty and punctuality of our subscribers. From Canada to Georgia, and from New-York to Illinois, we have on our subscription list, we do not say all the honest men, but a goodly detachment of them. It is not the design of the proprietors of the work, to derive any profit from the next Volume, but barely to make it support itself.

Upon these considerations, and trusting to the churches and to the Christian Public for support and patronage, it is determined to increase the size of the work, to improve its character, as to its matter and its mechanical execution, and at the same time to *reduce its price.* And as gentlemen of undoubted talents and piety, both in our church and other churches, have engaged to furnish original matter for its pages, we may venture to assure our readers, that in no respect will it be inferior to any literary or religious periodical of our country.

The TERMS of the Magazine, therefore, for the next year, will be as follows:

It will contain *thirty-six* pages in each Number, making a Volume of 432 pages in a year.

It will be printed on larger paper, so that each Number will contain one and a half sheets, and, consequently, the postage will be proportionately less.

It will be printed on entire *new type,* to be purchased expressly for this work.

Each Number will be neatly stitched in a printed cover of colored paper: And,

It will be furnished to subscribers at ONE DOLLAR AND TWENTY-FIVE CENTS, for the year, which, it is expected, will, in every case, be *paid in advance.*

Those gentlemen who have already acted as Agents, will confer an obligation by continuing their exertions. We are already much indebted to their kindness. Any others who may have opportunities of aiding in the circulation of the work. will confer a favor by doing so.

FOREIGN PERIODICALS.

It will be recollected, that we, some time since, spoke of our arrangements for procuring some foreign religious periodicals. We are now able to inform our readers, that we have received several of them, and expect them hereafter, as regularly as circumstances will permit. We have received several numbers of the PRESBYTERIAN REVIEW, which is published in Edinburgh; a very large and very ably conducted work. The contributors are chiefly in connexion with the established church of Scotland. We have for some time past received the EDINBURGH CHRISTIAN INSTRUCTOR, a large magazine, from which we gather more intelligence concerning the Establishment, than from the former work. We have lately received the UNITED SECESSION MAGAZINE, conducted by gentlemen of the United Associate Church. This is a very interesting periodical, and will enable us to furnish intelligence of the state and doings of that large and respectable branch of the church. We have also the SCOTTISH ADVOCATE, a smaller work, published monthly by a member of the Reformed Presbyterian Church.

We have thus the materials, for furnishing to our readers the productions of great and good men of other lands, and intelligence relating to the cause of Christ and its advancement in every part of the world.

TREASURERS' ACCOUNTS.

The Treasurers' Accounts having been mislaid when the Minutes were printed, are inserted here. We hope their separation from the Minutes will occasion no inconvenience.

JAMES WALKER, *in account with the Domestic Missionary Society of the Associate Reformed Synod of New-York. September 2d,* 1833.

1832.			*Dr.*	
Sept. 22,	To cash from	Congregation of Argyle,	$	40 00
	To "	Congregation of Little Britain,		33 06
	To cash collected at meeting of Synod in Geneva,			33 50
	To cash from	Congregation of Geneva,		15 75
	To "	Congregation of Bloomingburgh,		6 00
	To "	Young People's Mis. Society of York,		23 00
	To "	Congregation of Kortright,		17 21
	To "	Congregation of Caledonia,		34 00
	To "	Congregation of Seneca,		28 75
	To "	Graham's Church,		9 62
	To "	Congregation of Broadalbin,		8 31
	To "	Subscriptions in the Cong. of Broadalbin: Rev. M. N. McLaren, $5; Mr. Peter Stewart, 5; Mr. Jno. Stewart, 1; Mr. Saml. Lefferts, 1; Mr. P. McLaren, 1; Mr. Wm. Walker, 1,		14 00
1833.				
Jan'y. 5,	To "	The Associate Reformed Society in Newburgh, in aid of Missions—two donations, $50 and 20,		70 00
Feb.	To "	Congregation of Stamford,		10 00
		Amount carried forward,	$343	20

James Walker's Account with the Domestic Missionary Society of the Associate Reformed Synod of New-York—Continued.

1833.			*Dr.*	
			Amount brought forward,	$343 20
July 26,	To cash from		The Auxiliary Society in Newburgh, per Mr. John Beveridge, treasurer of same: this was collected in 1832, and paid to the Rev. James George, on an order from the board of Missions, by its treasurer,	100 00
	To	"	The Auxiliary Society in Newburgh, per the treasurer, Mr. J. Beveridge,	80 00
	To	"	Associate Reformed Society in aid of Missions, to be applied in sending a mission to Lisbon,	40 00
Sept. 2,	To	"	James Walker,	2 00
	To	"	Rev. Robert Proudfit,	5 00
				$570 20

1832.			*Cr.*	
Sept. 3,	By a balance due as per former report,			$ 9 00
10,	By cash paid		Rev. H. Connelly, for missionary services rendered,	131 09
	By	"	Rev. J. F. McLaren, for appropriations made to him last year for serv.	60 00
Oct. 15,	By	"	Rev. Mr. Beveridge, for mis. services,	35 00
Dec. 5,	By	"	Rev. Wm. Taylor, for mis. services,	30 00
1833.				
Jan'y. 5,	By	"	Rev. David Currie, for mis. services,	50 00
July 26,	By	"	Rev. James George, for missionary services, per Mr. John Beveridge,	100 00
Sept. 2,	By balance in the hands of the Treasurer,			155 11
				$570 20

I hereby certify, that I have examined the within Account, with the Vouchers, and find it correct: and that there is a balance in the hands of the Treasurer, of *one hundred and fifty five dollars and eleven cents.* ROBERT PROUDFIT.
Schenectady, September 2, 1833.

The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

1832.			*Dr.*	
Sept. 28,	To cash paid, as per order of Synod, to the Rev.		H. Connelly,	$ 19 50
Oct. 30,	To	"	Rev. Joseph McCarrell,	200 00
1833.				
May 6,	To	"	per order in Minutes of Synod of last year, to the Rev. Dr. McCarrell, to purchase books for the Seminary,	16 25
Aug. 28,	To balance in account,			511 56
				$747 31

The Seminary of the Associate Reformed Synod of New-York, in account with James W. Miller—Continued.

1832.				Cr.	
Aug. 27,	By balance in account,			$377	90
28,	By cash of	Rev. John McJimsey, from a friend,		1	00
Sept. 24,	By	"	Andrew Young, of Neelytown, for his subscription,	3	00
1833.					
July 30,	By	"	Rev. John McJimsey, collected within the bounds of Washington Presbytery, and of some other benevolent individuals,	86	10
Aug. 12,	By	"	Rev. Dr. Robert Proudfit, from the following persons—Hon. John J. DeGraff, $5; Mr. Thomas S. Thompson, 5; Mrs. Potter, 2—	12	00
19,	By	"	Rev. Alexander Proudfit, D. D., from several churches in the New-York Presbytery, and other benevolent individuals in its vicinity,	260	00
28,	By interest of monies in hands of Treasurer, during past year,			7	31
				$747	31

I have examined the above Account, and certify the same to be correct.

DANIEL FARRINGTON.

Newburgh, September 2, 1833.

Associate Reformed Synod of New-York, in account with R. PROUDFIT, *Treasurer of Contingent Fund.*

1832.				Dr.	
Sept. 3,	To balance as per last account,			$54	99
1833.					
Aug. 31,	To balance on hand,			20	51
				$75	50

1832.				Cr.	
Aug. 20,	By cash from	the Presbytery of New-York, omitted by oversight in last report,		$25	00
Sept. 27,	By	"	Presbytery of Caledonia,	25	00
	By	"	Congregation of Argyle,	12	50
1833.	By	"	Congregation of Broadalbin,	5	00
Feb. 6,	By	"	Congregation of Galway,	5	00
	By	"	Congregation of Springfield,	3	00
				$75	50

I hereby certify, that I have examined the within Account, and find it correct: there is in the hands of the Treasurer, *twenty dollars and fifty one cents.*

JAMES WALKER.

Schenectady, Sept. 2, 1833.

THE

CHRISTIAN MAGAZINE.

NO. 11. NOVEMBER, 1833. VOL. 2.

Religious Communications.

For the Christian Magazine.

MEMOIR OF THE LATE GEORGE LAWSON, D. D.

Professor of Divinity to the Secession Church in Scotland: framed from different articles which have been published respecting him, and from a personal acquaintance and correspondence.

Dr. Lawson was born in 1749, in West Linton, county of Peebles, Scotland. His parents, though not in affluent, were in easy and comfortable circumstances, and were distinguished for genuine piety. He was brought up under the ministry of the Rev. Mr. Mair, a man whose memory has long been precious in the church of God. It would seem that, in early life, he was blessed with a saving change of heart. His singular talents were soon discovered. In most persons, some one power of the mind habitually and greatly predominates; but in the mind of Lawson there appeared, from first to last, an harmonious and singular balance of the powers of a great mind. About the year 1764, he entered the University of Edinburgh. In all the classes he was distinguished, but especially in the Greek: he could read the poets of that noble language with a facility, equalled only by some of the most admired scholars of that period. He became afterward no less distinguished in the Hebrew language. Dr. Lawson commenced the study of theology with the Rev. Professor Swanston, who presided over the Seminary of the Secession Church. Mr. Swanston was early removed by death, and to him succeeded the Rev. John Brown, under whom Dr. Lawson studied for at least two years. Mr. Brown entertained a very high opinion of Lawson; and it is believed, looked forward to him as his successor in the theological chair. After the usual course of study, he was licensed to preach the gospel, and, in 1772, was ordained Pastor of the Associate Congregation of Selkirk, where he labored with the most exemplary fidelity and diligence, and with much success.

Dr. Lawson had, from the commencement of his studies, a peculiar predilection for what is called Biblical Theology: he considered this as "the life's blood of the religious system of his church, and that which formed, and if duly preserved, was destined to form its peculiar characteristic." The late Dr. Geo. Campbell, of Mareschal College, Aberdeen, and Dr. Lawson were, we believe, the two first biblical scholars in Scotland, during the eighteenth century. They

were, however, *magis pares quam similes.** Dr. Macknight, though an eminent scholar, was inferior to either of them. Lawson had, perhaps, committed to memory the whole of the scriptures in the common version, and certainly he had committed to memory more than one half of them in their original languages. This, of itself, may not be considered a proof of superior talents, but in other studies his attainments were equal to this. His acquaintance with the Christian Fathers may not have been so extensive as that of Lampe and Vitringa and some others on the continent, but it was, certainly, not inferior to that of his contemporaries in Oxford or in Cambridge.

In May, 1787, Mr. Brown's health had become so poor, that no hopes of his recovery could be retained, and the Synod made choice of Dr. Lawson to be his successor. Mr. Brown died in the following month. Dr. Lawson continued in this important station, with much credit to himself and much benefit to the church, until his death, which occurred in February, 1820. During the thirty-three years in which he was Professor of Divinity, about four hundred ministers were educated by him, of whom several were sent as ministers to North America, and several as missionaries to heathen, by the missionary societies of London and of Edinburgh. Of his mode of teaching, we judge it unnecessary to say any thing. It has been substantially adopted in the excellent Seminary at Newburgh, under the professorial care of Dr. McCarrell.

The expository works of Dr. Lawson are Lectures, which were delivered to his congregation, on the history of Joseph, and on the whole of the books of Ruth, Esther, and Proverbs. He also published two volumes of Sermons. All these have been well received by the public, and some of them have gone through several editions. The lectures on the history of Joseph have been particularly admired. In every page of this instructive work, Lawson exhibits his rich and varied stores of knowledge—"things new and old," tender and affecting, simple and sublime, touching and practical; and, with a dignity and simplicity happily blended, and peculiar to himself, he brings home to the business and to the bosoms of all ranks, the most important facts respecting divine providence. Few, indeed, can rise unaffected and unimproved from the perusal of this work. As it is but little known in this country, and as we wish to see it reprinted here, we shall give an extract from the Lecture on the Death of Joseph:

"Genesis 50.26—*So Joseph died, being an hundred and ten years old*, &c. 'So Joseph died.' All his grandeur and riches and goodness could not save him from the hand of the last enemy; and yet it is a certain truth, that righteousness delivereth from death. His death was not his destruction. He died that he might live a better life than he could live on earth. He left the Egyptians, that he might live with angels. He left his brethren on earth, that he might dwell with his Father in heaven. We need not be informed of him, as we are informed of the poor man Lazarus—that he was carried by the

* Rather equal than alike.

angels into Abraham's bosom. Was it not an addition to the happiness of Abraham, and Isaac, and Jacob, to receive Joseph into their celestial society? We can form some idea of the joyful transports of Jacob's heart, when he saw Joseph descend from his chariot at Goshen, to throw himself upon his neck; but we cannot conceive the delight he must have felt when Joseph was brought by angels to the heavenly regions. 'Blessed are the dead who die in the Lord.' The pleasures they receive, and the pleasures they give, at their entrance into the world of blessedness, are far beyond any thing which the heart of man can conceive in this present state.

"Joseph died, being an hundred and ten years old. Some of these years were spent in grief, more of them in joy! But when he entered into the everlasting world, he found that the years spent in grief had been as necessary for him, and were as productive of benefit, as the years in which he had seen good. He had not lived so many years as his father, but he had lived to bring forth much fruit unto holiness. What would all his years have availed him, if he had lived as long as Methuselah, and spent them all in the enjoyment of every earthly delight? In another world a thousand years will appear, even to us, as one day. Yet, if no day has been passed without doing good, however short our lives may have been, we may bless God, through endless ages, that so many days of endless life have been allowed us; but we will feel no regret that we have not lived so long as many of our friends and progenitors have done."

The following letter was written by Dr. Lawson, to a gentlewoman in Edinburgh, upon the death of her son, who had been one of his students. He had been licensed to preach, and was highly popular, but was called to a better world before his ordination:—

"*S*———, *September*, 1802.

"*Madam*—Although I have not the pleasure of your acquaintance, I take this opportunity of expressing my sympathy with you and your afflicted partner, for the loss of your amiable son, whose talents and piety promised (if his life had been spared) much comfort to you, and much advantage to the church. I am glad to hear he was blessed on his death bed with the cheering hopes of being with Christ. I am persuaded that his hope was well grounded. You must be of the same opinion, and therefore I hope that your joy and peace will exceed your grief. You will, while you live, mourn for the loss of such a son, but you will bless God that you had such a son to lose. Would you not rather be the mother of the deceased youth, than of most surviving children? How many fathers and mothers would be glad that their children were such as yours, although they were to lose them next day!

"I remember it is related of Elliot, the American apostle, that he had some sons in youth, whom he wished to educate for the ministry, but he cheerfully acquiesced in the will of God. He designed them, he said, for the service of Christ in his church on earth, but as it was his will they should serve him in a better world, he was not so unreasonable as to make any objections.

"Time, I hope, has softened your sorrows, and it is right it should; yet no length of time will make you to forget one who was so deservedly dear to you. But, as I suppose you are advanced in years, the time of your separation will probably be shorter than it would have been, had your son lived as long as parents wish their children to live. Every day is bringing you nearer to the state, and I hope to the world, in which he is; and doubtless one of God's designs, in removing him before you, is to excite your diligence in looking for and hastening to that world where Christ is, and to render the time of your own departure more welcome than it might otherwise have been. 'Blessed is the man whom God chasteneth, and teacheth him out of his law.'

"Your son is no more in this world; your Lord is not now in this world; yourself and husband will not be long in it. May you be blessed with the living hope of dwelling for ever in that delightful region, where he who deserves our love infinitely more than our best friends, lives and reigns. It is pleasant to think you are the parent of one who is now equal to the angels; but far pleasanter to think of being for ever with Christ, where he is, to behold his glory.

"I am yours, &c."

We give an extract from a letter to a friend, upon the death of one of his own sons, who was a student of theology:—

"*Selkirk, January* 1, 1814.

"*My Dear Sir*—I write this to inform you of an event which I know will give you much regret. It is the death of my beloved son John, to whom, as to his brother, you paid so much attention when he resided in Edinburgh. I take a kind of melancholy pleasure in expressing my gratitude to those who favored him with their kind regard: yet, I find them so numerous, when I think on them, that I cannot find terms of acknowledgement for them all. He had, partly from nature, and, I hope, also in part from grace, a facility in making friends, who will now sympathise with us in our sorrow. I believe he never made any enemies, nor do I know that he ever met with unkindness. His death makes a large diminution to the earthly happiness of us all. We cannot but mourn for the life of one whom we loved so dearly, and who so well deserved our love. This last observation I would not so readily make to you, if I were not persuaded, from your knowledge of him, that you would not place it to the account of a father's partiality. I am sure, from continued experience, that a great part of his happiness lay in giving pleasure to his parents, to his brothers and sisters, to our friends and his, and to all who had any connexions with him.

"I believe we have reason to ascribe it to partial fondness in David, that he never said to Adonijah, 'Why hast thou done so?'—But Adonijah was born to be a prince, and exposed to those dangerous temptations which attend high stations in life. My dear son was born in a humbler and safer station. And I do not feel regret, but pleasure in the recollection, that I never, so far as I remember, found fault with him: on the contrary, I sometimes told him that I

had been always well pleased with him. I do not know that he was ever called to the great duty of christian forgiveness; but no doubt, if his life had not been short, he must have been exposed, in some degree, to the injuries that try the meekness of the Christian. His days have been very few in this world, but I trust that God has given him length of days, for ever and ever.

"We all mourn deeply for the want of him; but we are all persuaded that we have great reason to rejoice and be thankful for the ground we have to think that he is incomparably happier than we can hope to be till we are with him. Our grief will, I hope, have an influence in preparing us for that felicity. All of us should shudder at the thought of being for ever separated from him. This is, indeed, a consideration that ought to have infinitely less influence upon our minds than the desire of being with Christ; yet, I think, it may be allowed a place in our thoughts. The holy writers do not always use the most powerful arguments in recommending holiness, and the weaker may sometimes be of great use when the stronger are not felt as they ought to be."

From the commencement of the London Missionary Society, thirty-eight years ago, which has been followed by the spread of a primitive and apostolical zeal, exertion and charity, over Christendom and over the world, no denomination distinguished themselves more than that branch of the Secession church to which Dr. Lawson belonged. We have been led to take particular notice of this in our Review of the Memoir of Dr. Waugh, of London. Few were more active or exemplary than Dr. Lawson himself. By collections in his congregation, private annual contributions out of his small funds, by sermons, exhortations and prayers, from the commencement of the work till his death, he was ever ardently engaged in the great work.

When Prince Leopold, (now king of the Belgians,) who was married to Princess Charlotte, daughter of George IV., travelled in Scotland, in company with Sir Walter Scott, he visited Selkirk, and paid particular attention to Dr. Lawson. Dr. L. told the royal visiter, that he rejoiced to see a descendant of the Elector of Saxony, the first and best friend and defender of Luther and the Protestants in Germany. The prince, in return, expressed his high gratification with the compliment, observing, that it was one which he had seldom received, and that it was a fact that his ancestors were strenuous Protestants, as he himself was.

Several instances of Dr. Lawson's prompt and wise replies to unexpected questions, have been noticed. A gentleman who knew him, and admired him for his learning and worth, said to him one day—"How is it, Mr. Lawson, that such a man as I know you to be, can refuse to believe, that Socrates and Plato, Epictetus and Seneca, and other wise and virtuous men among the heathen, have a place among the blessed in heaven?" "God," replied Mr. Lawson, "has told us in his word, that where no vision is the people perish; and there is no other name given under heaven among men

whereby man must be saved but the name of Jesus. But, whether it please him in any way to make known his name to such celebrated heathen, as those you have mentioned, I do not find that he has any where expressly informed me. I feel that I ought not to attempt to be wise above what is written, and that it is not for me to limit the Holy One of Israel. If it please God, in his mercy, and through faith in his Son, to take me to heaven, and that I shall find Socrates and Plato and such men as they, saved from among the heathen, I will surely rejoice greatly to meet with them; and if I shall not find them in heaven, I am sure that the Judge of all will be able to assign the best reasons for their absence, and that no one in heaven will be either inclined to dispute the justice or the wisdom of his perfect and immutable arrangements."

While crossing the river Clyde, in a ferry boat, a young man observed that there was certainly truth in the opinion, that our senses deceive us, for the shore seemed to recede from us while we were actually receding from it. Dr. Lawson replied, "Reason must correct sense, faith must correct reason, and heaven will have to correct faith."

When one of his students was departing, for the first time, to attend his prelections, his minister, who was intimate with Dr. Lawson, observed to him—"You are going to be taught by a man every way so learned and excellent, that, probably, he has not in these respects ten equals or one superior in Scotland; and, what is best of all, he does not himself know or suppose that such is or can be the case."

The writings of Dr. Lawson, as we have already observed, were chiefly Discourses, delivered to his own congregation. None of his prelections to the students have yet been published: for an obvious reason, therefore, the public have no proper evidence of his superior learning and talents. The only work he ever published, (now seldom to be met with,) and which showed a mind richly embued with both secular and sacred learning, was "Considerations on the Overture before the Synod, in 1797, respecting the power of the Magistrate in religion."

He died at Selkirk, on the evening of February 20, 1820, in the "calm sunshine of gospel hope," while sitting in his chair, conversing with his family, some of his brethren, and the members of his session, about the things which related to the kingdom of God.—The last words which he uttered were these: "Lord, take me to paradise."

The esteem in which he was held by his brethren, will appear from the account of the meeting of Synod of May, 1820, of which we present the following extract:—"In recording the death of the Rev. Dr. Lawson, the Synod felt themselves called upon to express, in their minutes, the peculiar and important obligations which they, and the people of their charge, are under to the Head of the Church, for the long and important services performed by this worthy and venerable member of their body, as their Professor of Divinity—to whom, under God, most of the ministers of this Synod are much indebted for their knowledge of the glorious gospel of the blessed

God, and their qualifications for preaching it to their fellow-men; and the impression of whose amiable and venerable character for piety, extensive knowledge of the word of God, sacred erudition, and every excellence which can adorn the man, the Christian, and the Professor of Divinity, they ever wish to retain, and cherish as an excitement to the faithful discharge of the duties of their office."

We shall subjoin to this Memoir, a brief account of those distinguished men who have been employed in the office of Professors of Divinity to the Secession church. Little more than the mention of their names, and the time of their office, can be expected, but it will gratify many of our readers. The Rev. William Wilson, of Perth, was the first: he was chosen in November, 1736, and died in 1741, some years before the breach. The students who attended Mr. Wilson, (who, from all accounts we have heard, was a most judicious man,) were more numerous than those who attended the Professors of Theology at any of the Scottish Universities, with the exception of Edinburgh. After the breach, in 1747, the Rev. Ebenezer Erskine, of Sterling, was chosen Professor, among those who were called Burgher Seceders. He is so well known by his excellent writings, that any account of him in this place would be unnecessary. The state of Mr. Erskine's health rendered it necessary for him to resign the office in 1749, and he was succeeded by the Rev. James Fisher, of Glasgow. Mr. Fisher was one of the most esteemed ministers who have been in that city. We had the pleasure of being acquainted with some who studied under him, and who expressed a high opinion of his qualifications. The state of Mr. Fisher's health made it necessary for him to resign in 1764. For one or two years, we believe, they had no regular professor. The students were taken under the particular care of their respective presbyteries. The Rev. John Swanston, of Kinross, was chosen, but we believe he did not teach more than two years, when he was removed by death. Mr. Swanston is well known by a volume of excellent Sermons. The Rev. John Brown, of Haddington, was professor for twenty years, with much credit to himself, and benefit to the church. As we have already observed, Dr. Lawson was the successor of Mr. Brown. Upon the death of Dr. Lawson, Dr. John Dick, of Glasgow, was appointed to succeed him. Dr. Dick died in February last. Dr. John Mitchel has, for several years, been associated with Dr. Dick, as Professor of Biblical Theology and Church History. Few have been more esteemed in the church than John Dick: his valuable writings, especially those upon the Inspiration of the Scriptures, have made him well known throughout the British dominions and in this country. While he was distinguished as a first rate scholar, he was highly amiable and friendly in private life. His Lectures in the Divinity Seminary will, very soon, be laid before the public.

The Rev. Alexander Moncrieff, of Abernethy, was the first professor of what is called the Antiburgher Seceders. He was chosen after the death of Mr. Wilson, in 1741, and held this office at the

time of the breach, and it would seem till 1762. Mr. Moncrieff was highly distinguished as a Christian and a minister: few have had such deep experience of the power of religion upon the mind. He studied in the University of Leyden, in Holland, under the celebrated John a Mark; and two volumes of Sermons and Tracts still attest his learning and work. The Rev. James Proudfit, Robert Annan, and Dr. John Mason, who have belonged to our church, and whose memories are still precious among us, were all students of Mr. A. Moncrieff. Upon his death, his son, the Rev. William Moncrieff, of Alloa, was chosen his successor in the theological chair. We have been informed, by one who studied under him, that he was a respectable, worthy man, but not possessed of great talents. Mr. W. Moncrieff died in 1786, and was succeeded by the Rev. Archibald Bruce, of Whitburn. Mr. Bruce was a man of extensive information, but different opinions have been entertained of his qualifications as a teacher of theology. He was a man of intolerant principles, strongly attached to the magistrate's power in religion, and to a union between church and state. Differing so much from his brethren, who were in favor of liberty of conscience, he, in company with a few others, left the communion of that church about the year 1805, and formed a new denomination, called the Constistitutional Presbytery—more commonly known, however, by the name of "Old Lights." The Rev. George Paxton was chosen to succeed Mr. Bruce. He is known as the author of a work entitled "Illustrations of Scripture from Natural History," &c., which has been well received. At the union of the two bodies of the Secession, in 1820, an event which has gladdened the heart of thousands and tens of thousands, Mr. Paxton did not unite, but, with a few others, formed another denomination. This party, and the one which had gone off with Mr. Bruce, being both very small, and having the prospect of extinction in a few years, if they continued separate, agreed, in May, 1827, to unite in one body. It is a singular circumstance, that Mr. Paxton and his brethren, who had always been the friends of religious liberty, should have united with Mr. Bruce's party; for it does not seem that the latter had made any sacrifice of their intolerant principles. They are now united in advocating religious establishments—a union between church and state, in opposition to the popular opinions which prevail in the christian world upon this subject. "My kingdom is not of this world," said our Lord. "The weapons of our warfare are not carnal." It is with this denomination, composed of Bruce's and Paxton's parties united, and not with the Secession church, in Scotland, (as some of their people have been led to suppose,) that the Antiburghers in this country have formed an union. The opposition made to this measure, by some of the best informed among them, has subjected them to a most cruel persecution for some years past. Their people are, in a great measure, ignorant of the subject. An opinion does certainly prevail, in many places, that they are in christian and ministerial communion with the United Secession church in Scotland, which we are sorry is not the case.

Of those who have been Professors of Theology in the Established Church of Scotland, during the eighteenth century, none were so distinguished as the Rev. Thomas Hallyburton, of the University of St. Andrews: he died, at the age of thirty-seven, several years before the commencement of the Secession. Dr. George Hill, of the same seat of learning, who died about fifteen years ago, was a man of fine talents, and a sound divine. Dr. Stevenson McGill, Professor of Divinity in Glasgow, and Dr. Thomas Chalmers, in Edinburgh, are much and justly celebrated; and Dr. Ralph Wardlow, who presides over the Theological School of the Independents, is, perhaps, not inferior to either. But we believe the most distinguished teacher of divinity in Britain, at present, is Dr. John Pye Smith, who presides over the Divinity College at Homerton, near London, which belongs to the English Independents.

Reviews and Criticism.

From the United Secession Magazine.

REVIEW.

The Works of the Rev. John Howe, M. A. with Memoirs of his Life, by Edmund Calamy, D. D. Complete in one volume. with a Portrait, &c. London, Frederick Westley & A. H. Davis. Stereotyped and Printed by J. R. & C. Childs.

In the review department of our Magazine, we have hitherto confined ourselves to works recently published. Any deviation from this plan may seem unnecessary and improper, if not preposterous; for about works which have been long before the public, the public may be presumed to have formed definitively their own judgement.

We have sometimes thought, however, that the province of a review might be advantageously extended; and that its value would be augmented, were its notices to embrace "things old as well as new." There are many old books which are comparatively unknown, and though they do not possess that interest which usually attaches to new publications, from their connexion with living individuals or existing circumstances, the disadvantage is often abundantly compensated by the superiority of their intrinsic excellence.—We trust, therefore, that we shall readily be excused, if from the publication of a new and elegant edition of Howe's Works, we take occasion to make a few remarks on that eloquent and instructive author. The subject will serve to diversify the general train of our miscellany; and perhaps it will not be uninteresting, or unprofitable to our readers, to withdraw for a little from the excitement and agitation of the present, for the purpose of ruminating amid the stillness and repose which now envelop the past.

For the sake of those who are unacquainted with Howe's biography, it is proper to mention, that he was born at Loughborough, in Leicestershire, in 1630; that during the commonwealth, he held the office of domestic chaplain to Oliver Cromwell; that he had his share in the troubles and dangers with which the non-conformists were assailed in the disastrous period between the restoration in 1660, and the revolution in 1688; and that he spent his latter days in London, where he died in 1705.

Respecting the puritan or non-conformist authors, the school to which Howe belonged, it is not necessary to speak particularly.—With extensive learning, and often with great powers of original thinking, they generally combined considerable faults. They collected valuable materials in abundance; but they took no pains to refine their materials, or to fashion them into beauteous and attractive forms. Their writings are vastly superior to those of churchmen of the same period in sterling excellence; and in particular, they exhibit more accurate views of divine truth, and are more fully enriched with the unction of evangelical sentiment; but certainly they are not superior in style and arrangement. It seems, indeed, utterly unaccountable that writers so intimately acquainted, as were many of the puritans, with the classical models of antiquity, should themselves have paid so little attention to the rules of logic and the requirements of taste. They seem not to have known, that in theology, as well as in mathematics, the straight line is the shortest distance between two extreme points. Instead, therefore, of advancing to their object along the straight line, they are perpetually digressing from it into circuitous paths; and instead of saying only what is requisite or pertinent for proof or illustration, they seem to imagine that it would be criminal to desist so long as they can add a word more. Hence their works are encumbered and enfeebled by redundant explanations, by incessant repetitions, by irrelevant discussions, and by interminable subdivisions, which bid defiance to the powers of the most capacious memory. In these respects, the non-conformists erred far more egregiously than their brethren of the establishment; and in these respects, as well as in some other collateral points of subordinate importance, they appear to considerable disadvantage, when contrasted with later writers, notwithstanding their unquestioned superiority in piety, ability, and learning.

From the faulty peculiarities which distinguish most of his cotemporaries, Howe is not exempt. He is frequently diffuse and prolix; more solicitous, apparently, to say all that can be said, than to restrict himself to what is relevant and appropriate. Even in the general distribution of a subject, he is not duly careful to reject extraneous topics; and if he seldom fatigues, he often perplexes by his superfluous digressions, and his multitudinous subdivisions.—His sentences are frequently long and complex, overloaded and disfigured by parenthetical clauses, and afford a sort of miniature representation of one of his sermons or treatises.

If, however, he has the blemishes, he has also the excellencies of the age to which he belonged: and his blemishes are few and in-

considerable when compared with his excellencies, his depth and force, his riches and magnificence. His phraseology has now acquired an antiquated air, and his sentences are often miserably defective in unity and simplicity; but if his style is marked by harshness and intricacy, it is marked too by copiousness, energy, and grandeur. Probably he is the greatest, and beyond all controversy, he is the most profound and eloquent of the non-conformists.—If, in his works, there is a considerable proportion of earth mixed with the ore, there is less than in the writings of any of his brethren; and the ore is of the most valuable quality. They form indeed a mine in which we may dig every day, without the risk of exhausting the treasure. To great soundness of judgement, extraordinary vigor and acuteness of intellect, he adds great fertility of fancy, and great fervor and tenderness of feeling; there is, too, an innate majesty in his conceptions, which is in beautiful harmony with the moral magnanimity of his character; and, accordingly, there is no quality for which his writings are more remarkable than sublimity. Few can have read his works without remarking, that there are certain subjects which he scarcely ever approaches without being fired by them, and rising to an unusual pitch of elevation and splendor. Among these may be mentioned, reconciliation to the divine favor, terms of communion, and the happiness of the heavenly state.

With respect to his theological sentiments, he has been characterized as a moderate Calvinist. He often speaks of terms and conditions of salvation; and employs other expressions, which, though somewhat ambiguous, are evidently employed by him in a sense perfectly consistent with the doctrine of justification by grace, to the complete exclusion of works. He concurs with Arminians in representing the mind of man as possessed of a self-determining power; but the controversy respecting the freedom of the will does not seem to have particularly engaged his attention; and his views of the corruption of human nature are substantially the same as those of Jonathan Edwards. In his treatise on the "Reconcileableness of God's prescience of the sins of men with his counsels, exhortations, &c." he employs language on the subject of predestination, diametrically repugnant to that of Calvin himself, and which will probably be deemed exceptionable by all high Calvinists. In the second part of his "Living Temple," and in various others of his writings, he speaks of the gospel remedy as intended, and of the sacrifice of Christ as offered, not for a limited number, but for the whole human race.

But if Howe was not rigidly Calvinistic, he was decidedly and unequivocally Evangelical. No where do we find more powerful and impressive representations than those which he has given, of the guilt and wretchedness of man, as a fallen and apostate creature; or of the power, and grace, and tenderness of the Redeemer. Perhaps there is no uninspired author who entertains more correct and scriptural conceptions of the scheme of salvation; or whose works are more richly suffused with the essence and spirit of the gospel. Nor is there any author who distinguishes more accurately between

what is vital and essential in religion, and what is subordinate and circumstantial; or who is more fully impressed with the conviction, that "the grandeur and efficacy of Christianity result not from an immense accumulation of little things, but from its powerful exhibition of a few great ones." It is accordingly his delight to expatiate on the grand and unquestionable verities of divine revelation, and to inhale the heavenly spirit which they breathe; and from this sacred elevation he looks down, not with contempt, but with manifest indifference, on those minute questions and unprofitable controversies, which have been engendered chiefly by human systems and distinctions.

The writings of his cotemporaries, Owen and Baxter, have obtained a greater degree of popularity; but we cannot help thinking that Howe was the greatest of this illustrious triumvirate. In sublimity and force of conception; in depth, and clearness, and accuracy of reasoning; in splendor of imagery; and in all the constituents both of the logician and the orator, he is immeasurably superior to Owen. In simplicity and plainness of diction, and in faithful and urgent appeals to the conscience, but only in these, he is surpassed by Baxter. We mean not to assert that he is equal to Jeremy Taylor in exuberant fancy; or that he possesses the gigantic intellect of Chillingworth or Barrow. He possessed, however, a soundness and sobriety of judgement to which the first had no pretensions; and what is still more important, he entertained far more correct and orthodox views than any of the three respecting the grand peculiarities of the gospel.

The late Mr. Hall, of Bristol, the most distinguished preacher of our times, acknowledged that he had learned more from John Howe than from any other uninspired author. Those who are conversant with the writings of those two great men, will not be surprised at the acknowledgment; for there is a remarkable similarity of genius, and congeniality of spirit betwixt them. Both are distinguished for original and profound and comprehensive views; for sublimity of thought and expression; for frequent pathos and tenderness, and for almost all the elements of sacred eloquence. It would be difficult to name two original and independent thinkers, whose sentiments on all the great truths of revelation, are more completely coincident. Both seem in the element most congenial to them when discoursing on what is vital and essential in religion; and both looked down with indifference on points of inferior importance, or of "doubtful disputation." Both possessed the same catholicism of spirit; and regarded with similar candor all who agreed with them in "holding the head." It is another remarkable coincidence, that either from circumstances, or from inclination, each of these illustrious individuals has written at great length on the important question of terms of communion; and there can be little doubt that the sentiments which they held on this subject tended much to cherish and strengthen that fervent and expansive charity which glows in their writings.—In fine, there is not only a marked resemblance in their mode of viewing and stating divine truth; but some of Mr. Hall's most

striking sentiments seem evidently to have been suggested by his great prototype.

Having made these hasty and cursory remarks on the general characteristics of Howe's writings, we proceed next to notice briefly some of his principal treatises.

1. The largest and most elaborate, if not the most valuable of all his works, is the "*Living Temple.*" The design of this work is, as he himself expresses it, to "improve the notion that a good man is the temple of God." In other words, it is to give a representation of the scheme of salvation—of the restoration of the human soul to the favor and friendship of its Maker, under the idea of a temple restored from a state of ruins, and rendered a fit abode for the divine presence. Few would have judged it requisite, as a suitable introduction to such a representation, to prove at length the existence and attributes of a God, to whom the temple of the soul was to be dedicated, and by whom it was to be inhabited. Howe was of a different mind; for it was not his practice, or that of his cotemporaries, either to confine themselves rigidly to their subject, or to limit the discussion of its various branches in exact proportion to their respective importance. Accordingly he divides his treatise into two parts, allotting the whole of the first, and several chapters of the second, to the proofs of "the existence of God, and his conversableness with man." Illogical as it may seem to appropriate the half of a work to preliminary topics, the discussion of them is conducted with extraordinary ability; and evinces the author to have been a profound and acute metaphysician as well as a learned and eloquent theologian.

The chief argument adduced in this treatise to prove the existence and perfections of the Deity, is that which has been denominated the argument *a posteriori;* that which infers the existence of an intelligent, omnipotent, and beneficent cause, from the indications of wisdom, and power, and goodness, exhibited in the works of nature. With the illustration of this argument, however, is intermixed a large portion of metaphysical speculation and abstruse reasoning, in the course of which the germs and rudiments of the *a priori* argument are distinctly developed.

That this work has not attracted much more attention, both from divines and philosophers, is one of the most unaccountable facts in the history of our theological and metaphysical literature. The fact is the more wonderful, as there is a remarkable similarity between some of the reasonings contained in it, and those of Dr. Samuel Clarke in his celebrated "Demonstration of the being and attributes of God"—a similarity so striking as to give some ground for suspecting that Clarke had ploughed with Howe's heifer. It may be questioned whether the speculations of Dr. Clarke are much superior to those of Howe, either in depth and force, or in originality and ingenuity; and they are immeasurably inferior in unction and eloquence. To some of Howe's discussions, however, and particularly to those in which he attempts to deduce the infinite perfection of the Deity from his eternal and necessary existence, we are dis-

posed to apply the remark of Dr. Reid respecting the reasonings of Dr. Clarke. "They are the speculations of men of superior genius; but whether they be as solid as they are sublime, or whether they be the wanderings of imagination in a region beyond the limits of human understanding, I am unable to determine."

In the second part of this treatise, after devoting two or three of the introductory chapters to a refutation of the atheistical notions of Spinoza, the author proceeds to consider the restoration of the temple, illustrating at considerable length both its ruinous and deserted state, and its restitution through the incarnation and sacrifice of the Son of God, and the gift of the Holy Spirit. A more philosophical, and scriptural, a more luminous and impressive account of the great scheme of mercy and salvation, we have never met with; nor one more completely impregnated with an ardent and elevated piety.

In concluding our notice of the "Living Temple," it is proper to state, that the first part of it is warmly recommended, and largely quoted, by Mr. Watson, the late able and eloquent secretary of the Wesleyan Missionary Society, in his valuable "Theological Institutes." The second part of it, with the exception of the preliminary chapters, has been lately republished among the "Select Christian Authors;" with an introductory Essay by Dr. Chalmers. The Doctor's Essay, although it contains some striking passages, is a piece of patchwork, made up apparently of shreds and fragments from two or three old sermons; and the brief notice taken of Howe is tacked to it in a manner abundantly awkward and inappropriate. It will serve, however, and it ought to serve, as no slight recommendation of Howe's treatise, that Dr. Chalmers describes the first part of it as "the most perfect and unanswerable demonstration of the existence of a God with which he is acquainted;" and the second as "a piece of superlative excellence," and as "an invaluable treatise."

2. The "*Blessedness of the Righteous*," is entitled to be mentioned as the second of Howe's treatises in point of ability; and as the second too, if not the first, in point of value. It seems to have consisted of a series of sermons on Psalm 17.15. "As for me, I shall behold thy face in righteousness, I shall be satisfied, &c." This treatise is well described by Baxter as "a welcome messenger, sent to the Christian reader to illustrate the map of the Land of Promise, and to bring him another cluster of its grapes." It naturally divides itself into two parts, in the first of which the author illustrates the future happiness of the saints, as represented in his text; and in the second, he states and enforces various practical lessons suggested by his doctrinal discussions. Unlike the "Living Temple," the "Blessedness of the Righteous" is, with the exception of a few passages, a plain and popular work; and may be understood by ordinary readers, with a moderate share of attention. It is evident from it, that if Howe had set himself to expound and apply select portions of scripture, he would have rivalled, and probably surpassed his distinguished cotemporary, Dr. Owen, in the talent of deducing from single texts an inexhaustible variety of doctrinal and experimental

instruction. In his hands, every clause, and almost every word, of the text which forms the basis of the work now under consideration, seems a mine of important truth. With the exception of the second part of the "Living Temple," (if indeed it ought to be excepted,) it would be difficult to mention a finer specimen of Puritan Theology. Perhaps there is no human production, in which "the glory yet to be revealed," is illustrated with an elevation of thought and a magnificence of language, more befitting the grandeur of the subject; nor is it easy to determine whether we ought to admire more the ingenuity and ability, the sublimity and splendor of the doctrinal discussions in this inestimable work, or the affectionate earnestness and the irresistible energy with which the practical inferences are illustrated and enforced.

We have intimated that the "Blessedness of the Righteous" is written in a style, which, though lofty and magnificent, is not hard to be understood. But it is proper to add, that there are occasional discussions somewhat subtle and abstruse; and tinged with that sprinkling of Platonism which is often discernable in Howe's writings, and which has been accounted for from his early intimacy with Dr. Henry More. It may not be improper to mention farther, that in a marginal digression on the mode of perception, that is, the manner in which the soul perceives external objects, both material and spiritual, he expresses in very unequivocal terms, his dissatisfaction with what has been called the Ideal Theory. "One way or other," says he, "it hath been judged necessary the mind should be furnished with such images of the thing it is said to understand; which therefore some have thought *connate;* others, supplied by sense totally; others, by a separate *intellectus agens;* which some have thought to be God himself; others, one common intelligence; others, a particular genius. So indispensably necessary it hath been reckoned unto intellection, that the office of furnishing the mind with the images of the things to be understood, should be performed by one or other. If any clearer explication can be given, or better way assigned of the soul's knowing things, it cannot but be welcome to rational men." By those who take an interest in metaphysical studies, this passage will be regarded as a valuable curiosity. It proves that the theory of perception referred to, was then universally, or almost universally admitted: and it evidently implies a doubt whether that theory was founded in truth. It is remarkable, that a passage so decisive should not have attracted the notice of some of those writers, who have taken so deep an interest in the controversy, whether the Ideal Theory was generally held by philosophers prior to the time of Dr. Reid. The oversight, we may add, would probably not have been committed by such authors as Professor Dugald Stewart, and Dr. Thomas Brown, had it not been for the stupid prejudice, that "no good thing could come out of Nazareth;" that nothing valuable was to be found in the writings of an evangelical dissenter.

In connexion with the preceding treatise, we may mention the "Vanity of man as mortal;" which, though a discourse perfect in

itself, seems to have been intended as a sort of supplement to the other. This discourse is founded on Psalm 89.47—"Wherefore hast thou made all men in vain?" and may be regarded either as a long sermon, or a short treatise. It is not the most eloquent, but it is one of the most philosophical of Howe's productions; presenting a most powerful demonstration of the vanity of man, viewed merely in reference to his present life; and the necessity of a future state to vindicate the wisdom and goodness of God in bringing such a creature into existence.

3. In a descriptive catalogue of Howe's Works, the treatise on "*Delighting in God*," from its size, and other properties, falls, not unnaturally, to be mentioned as the third in the series. It is founded on Psalm 37.4; and by some most competent judges, it is greatly admired. In its general form and character, it bears a considerable resemblance to the "Blessedness of the Righteous;" but, in our opinion, it is vastly inferior, in power and eloquence, to that noble performance. We allow, at the same time, that it is not unworthy of its author; and that it contains a most accurate and instructive view of the nature of religion, and of its pleasures and advantages; accompanied by a multitude of most appropriate and judicious directions, and of most solemn and affectionate exhortations.

4. In adverting to Howe's minor pieces, we shall begin with the brief essay on the "Reconcileableness of God's prescience of the sins of men, with the wisdom and sincerity of his counsels, exhortations, and whatsoever means he uses to prevent them." It is inscribed to the honorable Robert Boyle; and was written at the request of that distinguished person. By the late Mr. Hall, of Bristol, it was pronounced one of the most profound and valuable disquisitions in Howe's writings. It would be superfluous to add any thing in corroboration of this eulogy; and it might seem presumptuous to contradict or qualify it. Indeed we believe it to be substantially just; and we hesitate not to say that, in this disquisition, the genius of the author has ascended as near as human genius can be expected to "ascend, towards the height of this great argument;" asserting the wisdom, and sincerity, and benignity of the Almighty; and "vindicating the ways of God to man." It does not remove every difficulty connected with the question; but it establishes the honesty of the universal overtures and invitations of the gospel on a basis completely impregnable, and we would, therefore, respectfully, but earnestly recommend it to all who, from misapprehensions of the doctrine of predestination, have been perplexed by doubts on this deeply interesting subject.

We regret to add, that even this most profound and philosophical essay is not altogether free from those blemishes which deform the other productions of its author. Many of the sentences are ill-constructed, and numerous mistakes have been committed in the punctuation. The arrangement, too, might certainly have been more simple and methodical; and though every paragraph is valuable in itself, it cannot be said that every paragraph conduces directly and visibly to prove or elucidate the great position which it was the de-

sign of the treatise to establish. Of these defects the author seems to have been in some degree aware; and accordingly, with great modesty, he characterizes it as "a heap rather than a frame of thoughts;" and pleads in apology, that it was "huddled up in the intervals of a long and troublesome journey."

5. During the time of Howe, there were frequent discussions respecting the doctrine of the Trinity, carried on by Doctors Wallis, Sherlock, South, &c. In consequence of these discussions, Howe wrote a short essay, entitled, "a Calm and Sober Inquiry concerning the possibility of a Trinity in the Godhead;" and afterwards he wrote two letters on the same subject, in defence of his sentiments. There is one idea on which he insists at great length in these papers, and which seems a most important one. It is this, that if two dissimilar substances, as matter and mind, may be united so as to form one person, much more may it be supposed possible, that three "congenerous" substances, (as he expresses it,) three intelligent spirits, for example, may be united so as to constitute one being. We are not prepared to say that his language does not occasionally appear somewhat favorable to tritheism; or that he never attempts, like most of those who have speculated on this subject, to approach too near that light which is unapproachable. But we must say, that his reasonings evince not only an intellect singularly penetrating and discriminating, cautious and vigorous, but a mind overawed and solemnized by the majesty and sanctity of the subject. We must say, further, that of all the defences we have ever read of this impenetrable mystery, repelling the charges of impossibility and contradiction, Howe's is the most masterly and satisfactory. Compared with his, the speculations of Stillingfleet, who wrote about the same period—perhaps we might add, those of Horsley, in recent times, appear little better than puerile trifling or unintelligible jargon.

6. We formerly intimated that Howe wrote at considerable length on the subject of "*Terms of Church Communion.*" In this subject he felt visibly a particular interest, and almost every thing he wrote on it is distinguished by uncommon ability, and by an admirable spirit of forbearance and charity. The fundamental principle which it is his object to establish, if not an identical, seems almost a self-evident proposition; and it was lately stated with sufficient precision, by a high authority, from whom such an admission was little expected. At the last meeting of the Anti-patronage Society, Dr. M'Crie is reported to have said that "every Christian has a right to the privileges of the church." The same principle is strikingly asserted by Howe in the following expressions: "I would ask, whose is this table? Is it the table of this or that man? or party of men? or is it the Lord's table? Then certainly it ought to be free to his guests and appropriate to them; and who should dare to invite others, or forbid these?"

We by no means pledge ourselves to all that Howe has said in practically following out this cardinal principle. But we must state, that in our opinion, the principle itself is altogether incontrovertible: and that the practice of free or open communion deduced from this

principle by Howe and by many other authors, both in his age, and in recent times, follows from it as an obvious and necessary consequence. We may add, that it would, we think, be no slight service to the interests of religion, to republish in a convenient volume, the greater part of Howe's treatises on the important question of church fellowship. Among these we may specify the following—Two sermons on the Carnality of Religious Contention; Sermon on Union among Protestants; Letter on Dr. Stillingfleet's Sermon; Occasional Conformity; Letter to Bishop Barlow; and the other letters and fragments on the subject, embodied in the memoir prefixed to the present edition of his works.

7. If our limits would allow, we might next advert to a few of the more remarkable of Howe's single sermons. And here the first place is unquestionably due to "the Redeemer's Tears wept over lost Souls;" one of the most impressive and pathetic discourses in the English language. The sermon entitled "The Vanity of Man as mortal," which has already been referred to, is considerably different in its character—more philosophical and argumentative, but decidedly inferior in eloquence and pathos. "The Redeemer's Dominion over the Invisible World," if not equal to either of the preceding, combines many of the excellencies of each. Next to these we may specify as discourses which particularly interested us, almost all his Funeral Sermons, and those bearing the following titles, "Charity in reference to other Men's Sins; Thoughtfulness for the Morrow; Reconciliation between God and Man; and Patience in expectation of future Blessedness."

Besides single discourses, the works of Howe contain courses of sermons on a variety of different topics: there are, for instance, sermons on the Love of God and our Brother; Sermons on the office and work of the Holy Spirit; Sermons on the Prosperous State of the Christian Interest in the latter days; Sermons on Family Religion; Sermons of the Vanity of a Formal Profession of Religion; Sermons on Hope; on Friendship with God; on Regeneration; and on several other subjects. There are further, his "Principles of the Oracles of God," forming the commencement of a system of divinity, and containing lectures on the Existence of God, on the authority of the Scriptures, on the Attributes and Decrees of God, on the Creation and Fall of Man, &c.

The greater part of these, if we mistake not, were posthumous publications; and some of them were not even written by the author, having been taken down by a short hand writer at the time they were preached. It is not surprising, therefore, that they exhibit the usual imperfections of such publications; and it must be allowed that some of them are comparatively poor and meagre. In general, they are written in a plain and simple style, exceedingly dissimilar to that of his youthful days; and though greatly inferior in energy and eloquence to his earlier and more elaborate productions, they are yet enriched by many precious thoughts and splendid passages.

The admiration which we have expressed of Howe's writings will

by some be deemed extravagant, and it will not be improper, therefore, to fortify our opinion by some authorities. The following are a few out of the many which might easily be adduced. "He seems," says Doddridge, "to have understood the gospel as well as any uninspired writer, and to have imbibed as much of its spirit. The truest sublime is to be found in his writings; and some of the strongest pathos. He has a vast variety of uncommon thoughts; and, on the whole, is one of the most valuable writers in our language, and, I believe, in the world." "Perhaps," says Bogue and Bennet, in their 'History of Dissenters,' "it may be considered as no unfair test of intellectual and spiritual excellence, that a person can relish the writings of John Howe: if he does not, he may have reason to suspect that something in the head or heart is wrong. A young minister who wishes to attain eminence in his profession, if he has not the works of John Howe, and can procure them in no other way, should sell his coat and buy them; and if that will not suffice, let him sell his bed, and lie on the floor: and if he spend his days in reading them, he will not complain that he lies hard at night."

It was formerly remarked, that the late celebrated Robert Hall acknowledged that he had learned more from Howe than from any other writer. In his preface to his father's treatise, entitled, "Help to Zion's Travellers," Mr. Hall speaks of Howe, as "the great Mr. Howe;" and in his "Preface to the Memoirs of the Rev. Joseph Freeston," Mr. Hall remarks, "Of the great Mr. Howe, who shines in the firmament with a pre-eminent and unrivalled lustre, Mr. Freeston always spoke in terms of just admiration, assigning him that preference among the non-conformist divines, which it is surprising any one should dispute."

In further corroboration of our estimate of Howe's genius, we had intended to subjoin a few selections from his own writings; but our limits will not permit us to give more at present than a single specimen. The following passage is from the "Living Temple," and has, if we mistake not, been quoted by several authors.

"That God hath withdrawn himself, and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front (yet extant) this doleful inscription—HERE GOD ONCE DWELT. Enough appears of the admirable frame and structure of the soul of man, to show the Divine presence did sometime reside in it; more than enough of vicious deformity, to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous, hellish vapor, and here is, 'instead of a sweet savor, a stench.' The comely order of this house is turned all into confusion; 'the beauties of holiness' into noisome impurities; the 'house of prayer to a den of

thieves,' and that the worst and most horrid kind; for every lust is a thief, and every theft sacrilege: continual rapine and robbery is committed upon holy things. The noble powers which were designed and dedicated to divine contemplation and delight, are alienated to the service of the most despicable idols, and employed unto vilest intuitions and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness. What have not the enemies done wickedly in the sanctuary? How have they broken down the carved work thereof, and that too with axes and hammers, the noise whereof was not to be heard in building, much less in the demolishing this sacred frame! Look upon the fragments of that curious sculpture which once adorned the palace of that great king; the relics of common notions; the lively prints of some undefaced truth; the fair ideas of things; the yet legible precepts that relate to practice. Behold! with what accuracy the broken pieces show these to have been engraven by the finger of God, and how they now lie torn and scattered, one in this dark corner, another in that, buried in heaps of dirt and rubbish! There is not now a system, an entire table of coherent truths to be found, or a frame of holiness, but some shivered parcels. And if any, with great toil and labor, apply themselves to draw out here one piece, and there another, and set them together, they serve rather to show how exquisite the divine workmanship was in the original composition, than for present use to the excellent purposes for which the whole was first designed. Some pieces agree, and own one another; but how soon are our inquiries and endeavors non-plussed and superseded! How many attempts have been made, since that fearful fall and ruin of this fabric, to compose again the truths of so many several kinds into their distinct orders, and make up frames of science, or useful knowledge; and after so many ages, nothing is finished in any one kind! Sometimes truths are misplaced, and what belongs to one kind is transferred to another, where it will not fitly match: sometimes falsehood inserted, which shatters or disturbs the whole frame. And what is with much fruitless pains done by one hand, is dashed in pieces by another; and it is the work of a following age to sweep away the fine-spun cobwebs of a former. And those truths which are of greatest use, though not most out of sight, are least regarded: their tendency and design are overlooked; or they are so loosened and torn off, that they cannot be wrought in, so as to take hold of the soul, but hover as faint ineffectual notions, that signify nothing. Its very fundamental powers are shaken and disjointed, and their order towards one another confounded and broken: so that what is judged considerable is not considered; what is recommended as eligible and lovely is not loved and chosen. Yea, the truth which is after godliness is not so much disbelieved, as hated, held in unrighteousness; and shines as too feeble a light in that malignant darkness which comprehends it not. You come amidst all this confusion, as into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless among heaps of

dirt. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you—"Behold the desolation;" all things rude and waste. So that should there be any pretence to the Divine presence, it might be said, If God be here, why is it thus? The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple, too plainly show the great inhabitant is gone." Pp. 75, 76.

After what has been said, it is almost superfluous to add, that we sincerely recommend the works of our author for general perusal.—To intelligent and pious readers, and particularly to those who are prosecuting the study of divinity, or entering on the sacred office, they are an inestimable treasure; and to such persons we would recommend them with special earnestness.

As the preceding observations have been occasioned by the publication of a new edition of Howe's writings, it is but justice to add, that this edition is beautifully stereotyped: and that, as far as we have examined it, it seems to be accurately as well as beautifully printed. Considering the size of the work, the price is extremely moderate; and the sale, we trust, will amply compensate the liberal and adventurous publishers.

Extracts and Translations.

A FEW FACTS FOR THE INFORMATION OF THE FRIENDS OF COLONIZATION.

If there be an object which at the present time is deeply interesting to the American people, it is that of the American Colonization Society. The operations of this Society are beneficial,

1. *To the white population of our country*, since it seeks to separate the colored population from it, with their own consent, and thus to prevent those feuds, which on account of the mutual repugnance of the two races, must necessarily be engendered and increased with the rapid increase of the black population, which is at the rate of from sixty to seventy thousand a year.

2. *To the free colored population.*—In this country they labor under such prejudices, are so disfranchised and in various ways borne down by a severe and relentless public sentiment, that they in vain attempt to rise and assert the dignity of men. But in Africa, their own country, they spring with an unresisted force to the elevation of free and enlightened citizens.

3. *To the Slave.*—*One thousand* slaves have already been emancipated, presented to the Colonization Society and transported to Liberia. There is a distinct village at the Colony, called

New Georgia, which contains four hundred recaptured Africans, who are taught in schools, and have become thoroughly civilized, besides enjoying the blessings of the Christian religion.

4. *To Africa.*—If knowledge, liberty and Christianity are to be dispensed to that oppressed and benighted land, it must be by means of her own children, for the providence of God has in the climate of Africa erected a fatal barrier to the progress of the white man, which his constitution has in vain attempted to surmount. The Liberian colonists, however, are in general as healthy a race as will be found in the same numbers in any quarter of the globe.

5. *To the victims of the Slave Trade.—Fifteen millions* of unoffending Africans have, it is estimated, in about three hundred and fifty years, been torn away from their native land and carried into captivity. The Liberian colonists have become a terror to the slave traders. They have broken up a slave trade along a coast of nearly three hundred miles. From the spot where the colony is now situated (West Africa, six degrees north of the equator) five thousand slaves were annually exported. Mr. A. D. Williams, Lieut. Governor of the Colony, now in this country, has with his own hands stricken off the irons from the limbs of slaves, recaptured by the colonists. When the coast shall be fully possessed the slave traffic will cease.

Although the Colony was founded so recently as 1822, it now numbers upwards of three thousand free and happy citizens, who have emigrated from this country, and inhabit the following different villages: Monrovia, (the capital) Caldwell, Millsbury, Stockton, New Georgia. A settlement has just been commenced at Grand Bassa, eighty miles south-west of Monrovia, which promises to be one of the best of the series. In 1831, the exports from the colony amounted to one hundred and twenty-five thousand five hundred and forty-nine dollars and sixteen cents; the imports to eighty thousand dollars. Forty-six vessels visited the port of Monrovia in that year. It is confidently expected that one hundred will have visited it during the present year. Among the native articles of trade are Camwood, Ivory, Palm Oil, Tortoise Shell and Gold. Three churches have recently been erected, and the natives, (who to the number of ten thousand, have voluntarily subjected themselves to the government of the colony,) are anxiously seeking knowledge and the way of life. The Sabbath is strictly observed, and the standard of the Temperance reformation is not higher in any part of the world, than in this colony. The whole sum paid for the establishment and prosperity of the colony up to June, 1832, was only one hundred and fifty-five thousand dollars! Upwards of eleven hundred emigrants were sent out in the thirteen months ending last February, and the funds of the society are exhausted.

Indeed the managers, reluctant to refuse the numerous and pressing applications by Africans to go to their own land, have already incurred heavy pecuniary responsibilities, which must be discharged before they can proceed in their work of benevolence. In this state of things, the Africans can look only to those who, in the spirit of

kindness and liberality will voluntarily come forward to their relief. The small sum of thirty dollars is sufficient to send out an emigrant, and support him in the colony for six months. Fifteen hundred dollars therefore would send out fifty, and three thousand dollars, *one hundred* emigrants, a full company for a single ship.

From the Christian Advocate.

From the *Archives du Christianisme* of the 13th of July, we translate the following very interesting article.

THE TESTIMONY OF AN INFIDEL.

Reader, are you one of those persons who say that religion is a chimera, that the Bible is a cheat, and who felicitate themselves that they are *freed* (for that is the word) from the faith by which their fathers were enslaved? If you belong to this class, read the following recital, all the circumstances of which, even the most minute, are perfectly true and authentic. Many persons yet living can testify to the accuracy of this narrative.

Mr. B—— was a resident of London. He possessed distinguished talents, great ability for business, and a considerable fortune. His society was sought after, on account of his gay and naturally frank temper. He might be called *a happy man*, in the worldly sense of that appellation; for he enjoyed excellent health, and a standing in society not commonly reached. Still he was, in the full sense of the words, an infidel and a blasphemer. His greatest pleasure was to make a mock of religion, and to turn the Bible into ridicule. He seized with eagerness every opportunity of exhibiting his impiety, and of overwhelming with raillery every one who made a profession of regard to religion. He went to such a length, that not only the pious, but even those who adopted the maxims of the world, were pained by his conduct; and when his friends invited him to their social parties, they often made him promise that he would abstain from all impious discourse—a promise, which, when he had made it, he always faithfully kept.

Thus he lived for many years, always enjoying excellent health, and every thing that could contribute to his earthly happiness. At length he perceived himself attacked by a serious illness, and that in a short time it had made a rapid progress: he was alarmed, and asked with earnestness if he was in danger of death. His friends, who saw his fears, and who were themselves afraid that they might hasten his end by apprizing him of his true situation, concealed from him the danger in which he was, and constrained themselves to persuade him that he would soon recover. Some days passed; his illness became more serious; and he continued to make his usual inquiries. At length it was not possible to keep him longer in a false security. His friends announced to him in the gentlest manner, and with the most affectionate precautions, that but little hope remained of his recovery. From that time the wretched B—— opened his eyes on his state of condemnation. He cried out that *his soul was*

lost; and for some hours, pouring forth continued groanings, he repeated the same cry. After a short interval of repose, he renewed the same declarations, adding that he was now persuaded that the Bible was true, that the Christian religion was a reality, and begging, in deep agony, that his life might be prolonged for a year, for a month, for a week only; that he might testify that his former opinions were false. When he perceived that his end was approaching, he begged for an hour, *a single hour*, that he might warn others that he was condemned and lost. At last he cried, "I am falling into hell; yes, I am falling there. O what flames! what flames! what tortures!" He continued to pour forth these exclamations for three hours, crying and groaning in so frightful a manner that his friends fled from his dying bed. He expired three days after the danger of his situation was communicated to him; and during this whole time he exhibited such a spectacle of horror and despair as no pen can describe, and no imagination can even conceive.

Reader, have you reflected that you also must die? Ask yourself—"Will the opinions which I profess comfort me on a dying bed?" I entreat you, think seriously of this. Repent, and betake yourself to Christ, the only Saviour of the soul. "Flee from the wrath to come."

From the Christian Intelligencer.

NEW DIVINITY.

It has often been to us a matter of great surprise, that the teachers of that "vain jangling," which the New-school men have invented, have never felt alarm at the recollection, that the most decided Arminians in our country, denounce their scheme as fraught with the direst heresies. That must be a miserably deficient theology, which is so empty of the grace of God, that a thorough going Arminian rejects it. Thus writes the *Christian Advocate:*

"This term is applied to a modification of Calvinism, which is embraced by many of the ministers and members of the Presbyterian churches. The *Christian Advocate and Journal* has distinctly warned our churches of the ruinous doctrines which this most zealous portion of the Presbyterian church holds. Many have taken the alarm; and the press, the ministry, and the membership are bound to stand on the watch. Like all *new* systems, the New Divinity has been cautiously and sedulously spreading itself within the church; and its developments have been more clear as it has gathered strength. It is beginning to find a little fellowship, and to produce a little effect among others. It must be resisted. It is assuming, at least on some points, such a definite form as to be tangible to direct opposition. The *Christian Spectator*, published at New-Haven, under the ascendency of Dr. Taylor, and its echo, the *New-York Evangelist*, have given us some light on the grand starting point of heresy—*the doctrine of original sin.* While the New Divinity teachers are staunch Calvinists in fact, they have laid the foundation of Unitarianism, under some modification."

Miscellaneous.

For the Christian Magazine.

A FEW GENERAL REMARKS RESPECTING CHURCH HISTORY.

A good General History of the Christian Church, in our language, is still a desideratum. Mosheim and Milnor are both works of merit in their different ways; but they are far from giving that satisfaction which we desire and expect. Considerable light has been cast upon several portions of the ancient and modern history of the Church, by different writers upon detached subjects, since their time, which evince that stores might yet be laid open upon this important subject. Without taking notice of those which relate to the earlier history of the Church, we may be permitted to notice something which has been done in her modern history. Dr. McCrie, of Edinburgh, has acquired a great and deserved reputation for his industry, impartiality, and the distinguished talents he has displayed in Church History. In his Lives of Knox and Melville, there is a history of the church of Scotland, for upwards of one hundred years, including the greater part of the sixteenth century. He had access to all the sources of information which the country could afford, and he has disclosed most important facts hitherto unknown. There was put into his hands some Memoirs of interesting men, who lived during the period of persecution, in the latter part of the seventeenth century, and which had been preserved in manuscripts among their descendants. These he published in 1825, with copious notes and illustrations, which form a most valuable work, with the following title—"Memoirs of Mr. William Veitch and George Brysson, written by themselves, with other Narratives, illustrative of the History of Scotland from the Restoration till the Revolution; to which are added Biographical Sketches and Notes, by Thomas McCrie." In 1827, he published a History of the Progress and Suppression of the Reformation in Italy, during the sixteenth century; and in 1829, a work of the same nature respecting Spain. We have read all these works of Dr. McCrie, and esteem them very highly.

The history of the church of England, during the greater part of the seventeenth century, has been exhibited, in a considerable degree, in the Memoirs of Dr. Owen, and in those of Richard Baxter, by the late Mr. Orme, of London. And, if we are correctly informed, Dr. McCrie is now engaged with a Life of John Calvin.—The Memoirs of Wycliffe, by Vaughan, is said to be a work of great merit.

The history of the Christian Church is not only valuable as it serves to show the divine care of her, and to exhibit the fulfilment of scripture predictions, but it also furnishes us with beacons to beware of those dangers which have proved fatal to others. The rapid progress which Popery is now making in our country, is a loud call

to pay more attention to this subject than in times past we have done. Lingard's History of England, which is written with great elegance and great professions of impartiality, was evidently intended to promote the spread of the Roman Catholic faith, and it has deceived many.

To the Editor of the Christian Magazine.

Will you, or some one of your correspondents, be pleased to let me know, through the "Christian Magazine," what the Associate Reformed Church understands by the words—"*doth signify and seal our ingrafting unto Christ*," in the ninety-fourth question of the Shorter Catechism? In so doing, you will much oblige

Your friend, LUTHER.

REPLY TO ANIMADVERSIONS OF J. F. IN THE ROCHESTER OBSERVER.

Some writer in the Rochester Observer, who, from his initials subscribed to his article, and still more, from his scolding style, we suppose to be a minister of the Reformed Presbyterian Church in that region, has been giving us what the Yankees call a "real setting down," for certain expressions published by us in relation to churches in Scotland. In reply, we have only to say, that animadversions upon articles published by us, when published in the Rochester Observer, do not effect the object intended, inasmuch as very few of our readers have any acquaintance with that paper. And, further, that if we have published any thing untrue about the churches in Scotland, or any where else, we are very willing to be informed of the fact, and to correct our errors, without the intervention of the Rochester Observer, or any other paper. We are not yet convinced, however, even after having read the "animadversions" of Mr. F. that we have, in the points to which he alludes, done any injury to those churches, or stated any thing untrue in relation to them. When our correspondent in Scotland said, that the "Old-light Burgher, the Old-light Antiburgher and the Reformed Presbyterian Synod are the same," he doubtless meant, that they were substantially the same in doctrinal views of *religious* subjects; which no one can deny. And as to *political* subjects, which some regard as of such immense moment in the church, they may think alike, or they may not. We are disposed to believe, not however on Mr. F's authority, for he denies it utterly, that the denominations mentioned do think very much alike in relation to these subjects. A second word which our correspondent utters, and for which Mr. F. makes us a transgressor, is this, that "they are all keen for religious establishments." This we believe is true. Certainly, it is true of the Reformed Presbyterians; certainly it is no secret, that Dr. McCrie, of Edinburgh, advocates religious establishments, and so indeed does Mr. F. even while he is blaming our correspondent for saying that the Reformed Presbyterians are in favor of religious establishments. And

for the sentiments of the "Old-lights," we refer Mr. F. and all others to statements made, on page 328 of our present number, by a correspondent who is as well acquainted with the Scottish churches as Mr. F. is, and we should think much better. The third ground of offence is, that our correspondent says, "they seem to think as much of the solemn league and covenant, as they do of the covenant of grace." If our correspondent had said that they talk as much about the solemn league and covenant, as they do of the covenant of grace, he would perhaps have spoken more correctly. He has, we suppose, judged of their sentiments by their words, and perhaps that amounts to the same thing. And true it is, that some of the ministers of those churches do evince a degree of solicitude in regard to the peculiar political sentiments of their creed, which would be creditable to any religious body, were it shown for the doctrine involved in the covenant of grace.

We are sorry to witness such a pugnacious disposition as is evinced in the animadversions of Mr. F. He makes a man a transgressor for a word; he imputes motives to us which never had a place in our mind, and he magnifies matters of no consequence to a degree that utterly amazes us. We respect and love the Reformed Presbyterian Church for its zeal and ability in the defence of the doctrines of the gospel; but we cannot admire or approve of the prominence which is given by some of their ministers to questions of a political nature, or concur in their denunciations of the civil constitutions of the country. And we are very happy to perceive that a large proportion of themselves are of precisely the same opinion, on this subject, with us. We do give much respect to the sentiments of such men as Drs. McLeod, Wylie and McMasters, and their brethren, who, with a thorough knowledge of the subject, think very differently from Mr. F. And we shall rejoice to see not only these, but all other sound Presbyterians, uniting with us in a hearty and intelligent and persevering effort for the propagation of the truth as it is in Jesus, and for the extinction of error and fanaticism from the visible church.

THE FAITHFUL MINISTER.

The minister of Christ, whose heart is suitably intent upon his work, will prefer the appropriate duties of his office, to any other, however honorable, and however calculated to procure the admiration of mankind. He will never be better satisfied than when he is acting in his own sphere, and never happier than when he follows implicitly the directions of his Lord and Master. No theme suits his feelings so well as the doctrine of Christ crucified: on this his soul delights to meditate, and on this he loves to treat with his perishing fellow-creatures. True, he will be distressed and in some degree, perhaps, disheartened by the apathy and opposition with which his message of mercy is received; but still he will persevere in the announcement of it. Whether men will hear, or whether they will forbear, he will lift up his voice like a trumpet to proclaim to the world the redemption that is in Christ Jesus.

Literary, Scientific, & Religious Intelligence.

INSTALLATIONS.

Several installations have lately taken place within our bounds, the particulars of which we are unable to furnish our readers. We only know that Mr. Lillie has been installed over the Associate Reformed Church in Franklin-street, New-York, and M. N. McLaren over the new Associate Reformed Church in Hamptonburgh. We are sorry some member of Presbytery does not enable us to lay such pieces of intelligence before our readers at an early period, as they always take an interest in them.

TERRIFIC INCIDENT ON A MISSIONARY VOYAGE IN THE SUNDERBUNDS.

Messrs. Gogerly and Lacroix, of the London Missionary Society, made a visit to a mela, or religious fair, on Saugor Island, in January, 1832. After the close of the festival, they pursued their course through the Sunderbunds, in order to convey the tidings of the gospel to the villagers who inhabit those dreary regions.

The Sunderbunds is an extensive tract of country to the south-east of Calcutta, and stretching along the coast of the bay of Bengal. It is composed of a labyrinth of creeks, all of which are salt, except those which communicate with the principal arm of the Ganges: these natural canals form a complete inland navigation. The passages through the Sunderbunds in large vessels, Major Rennel observes, present a grand and curious spectacle:—

"A navigation of more than two hundred miles through a thick forest, divided into numberless islands, by a multitude of channels so various in width, that a vessel has at one time her masts entangled among the branches of trees, and at another sails on a capacious river, beautifully skirted with woods, and affording in each direction a vista of several miles extent. The waters (with the exception of the above mentioned) are every where salt; and the whole extent of the forest is abandoned to wild beasts; so that they are seldom visited but in cases of necessity, except by wood cutters and salt makers, whose 'dreadful trade' is exercised at the peril of their lives; for the tigers not only appear on the margin in quest of prey, but often in the night time swim to the boats that lie at anchor in the middle of the river."

Of these dangers the Missionaries witnessed a fearful instance on occasion of their last visit, above mentioned: we quote their own lively narrative.

"About eleven o'clock in the forenoon, we cast anchor in the Barchurra Nuddee, with an extensive forest on both sides. An hour had just elapsed, when, about a hundred yards from us, an alligator came up out of the river, to enjoy his noon-tide sleep in the

rays of the sun. After remaining there about half an hour, and being apparently in a sound sleep, we observed an immense tiger emerging from the jungle and bending his steps towards the place where the alligator lay. In size the tiger exceeded the largest which we had ever seen; and his broad round face, when turned towards us, striped with white, his fierce eyes, together with the amazing apparent strength of his limbs, made the stoutest heart on board tremble at the thought of encountering such a dreadful foe. With the most cautious pace imaginable, the tiger approached the alligator: his raised foot remained some seconds before he replaced it on the ground, and so he proceeded till he came within the power of his leap, when, exerting all his strength and bounding from the earth, he descended immediately upon the alligator's back, and seized it by its throat. The monster of the deep roused from its slumber, opened its tremendous jaws, and lashed its terrific tail; and, while the conflict lasted, each seemed to exert its utmost strength. The tiger, however, had the advantage, for he had grasped the alligator in a part of the neck which entirely prevented him from turning his head sufficiently round to seize his antagonist, and though many severe blows were inflicted on the body of the tiger by its saw-like tail, the noble beast of the forest, when the battle was concluded, shook his brawny sides, and seemed unconscious of any pain. Having overcome the alligator, he dragged it a little further on the shore, and sat over it exactly in the attitude of a cat sitting over a captive mouse. He then took the creature in his mouth, and gently walked off with it into the jungles. About ten minutes afterward, we saw the tiger emerge from the forest; and, after gazing at us for a few minutes, and perhaps imagining that we were almost too far from the shore, to allow him to add us to the number of his trophies of victory and blood, he slowly pursued his course in a different direction to where he had left his prey, and we saw him no more. In less than an hour afterwards, the alligator, who had been stunned but not killed, crept out of the jungle, and though evidently much injured, yet with some difficulty reached the river, and escaped the power of his sanguinary foe: he, however, was too much lacerated to remain long in the water, and soon came again to land, but took the precaution of exposing but a part of his body, and keeping his face toward the shore: he continued but a very short time, and again launched into the deep, repeating his visits to the beach almost every quarter of an hour whilst we remained. The sight was certainly dreadfully magnificent, and one we believe which is very seldom witnessed. It taught us and our people a very important lesson, viz: not to go needlessly on shore in such a place. Immediately before this circumstance occurred, one of our native Christians had expressed a wish to his friends, as he had hitherto seen nothing to alarm him, to go and examine the nature of the country. What followed, completely satisfied his curiosity."—*Christian Watchman.*

THE SHAH OF PERSIA'S PLATE.

The Shah of Persia possesses the most magnificent collection of plate in the world. It consists of upwards of four thousand utensils of gold, most of which are set with precious stones or pearls.—Among them are sets of spoons, vases, cups, jugs, basins, dishes, &c.: some of the cups are so heavy that when filled they cannot be lifted with one hand. Perhaps the most remarkable portion of the collection is a set of spoons, each a foot long. The bowls of these spoons are of wrought gold, and the handles are richly set with rubies, and terminated by large diamonds. The immense size of these spoons is occasioned by the Oriental custom of eating, seated on the ground.

Foreigners are permitted to see this splendid and unique collection of plate, and also the crystal bedstead, lately presented by the Emperor of Russia to the Shah of Persia.

MAGNET MADE BY PROFESSOR HENRY.

An artificial magnet has been constructed by Professor Henry, of Princeton College, which far surpasses in power every thing of the kind. A number of interesting experiments on the subject of electro-magnetism, were exhibited by means of this wonderful instrument, in the presence of the students, and a large number of gentlemen assembled to attend the late commencement. Upon one trial of its strength, it was found to be capable of raising between three and four thousand pounds; and we learn that with some farther modifications of the apparatus, the magnet will probably be able to sustain upwards of four thousand pounds.—*National Gazette.*

CHRONOLOGY OF POPISH ERRORS.

The Romish Church boasts of its antiquity. In reply, a foreign journal gives the following chronological table of the origin of some of its doctrines and practices; many of which, it is remarked, are quite too modern to be adopted without hesitation by a biblical Christian.

	A. D.		A. D.
Holy Water,	120	Worship of Images,	715
Penance,	157	Canonization of Saints,	993
Monastic life,	328	Baptism of Bells,	1000
Mass in Latin,	393	Transubstantiation,	1000
Extreme Unction,	558	Celibacy of the Priests,	1015
Purgatory,	593	Indulgencies,	1190
Invocation of the Virgin and of Saints,	594	Dispensations,	1200
Supremacy of the Pope,	607	Inquisition,	1204
Practice of kissing the Pope's toe,	709	Auricular Confession,	1215
		Elevation of the Host,	1222

STUDENTS IN GERMAN UNIVERSITIES.

The number of students at Heidelberg is 828; of whom 406 are students of law, 256 of medicine, 75 of theology, and 91 of philology. The university of Fribourg has 474 students; 175 of theology, 75 of law, 129 of medicine, and 95 of philosophy. The university of Goettingen numbers this year 843 students; 215 of theology, 308 of law, 206 of medicine, and 114 of philosophy. The university of Berlin has 1801 students; 588 of theology, 611 of law, 341 of medicine, and 261 of philosophy.—*Presbyterian.*

OBITUARY NOTICES.

The Associate Reformed Church in Hamptonburgh, has been called to mourn over one of the oldest of its members, by the death of Mrs. Jane Booth, who rested from her labors July 31, 1833.

Died, in the town of Walkill, Orange county, Mr. William Bull, an Elder in the Associate Reformed Church of Hamptonburgh.—By this providence, the Church and Session have lost one of their most active and efficient members—and his family, the most amiable and worthy of husbands and fathers. He occupied no second place in efforts to build a church and parsonage in Hamptonburgh; and it is much owing to his instrumentality that that town is now regularly favored with the privileges of the sanctuary. He was appointed by his brethren a delegate to the Associate Reformed Synod, which lately sat in Cambridge; but was prevented attending by that sickness which terminated his useful life on Saturday evening, September 7th, even during the meeting of the Synod.

Mr. Bull was received into the communion of the church at Neelytown, when about twenty-two years old; and, on the day of his burial, had been a member just twenty-five years. From the morning of life he was favored with the prayers and instruction of pious parents—was trained up for the Lord, and carefully instructed in the knowledge of his word. He was not one of those foolish professors who are satisfied with having a lamp in their possession: it was his daily and successful effort to keep it trimmed and burning. He let his light shine. Blameless and harmless, a son of God, without rebuke in the midst of a crooked and perverse nation, he shone as a light in the world. Although remarkably clear and scriptural and firmly settled in his theological opinions, not shaken by every or any wind of doctrine, yet he was far removed from those who would make their orthodoxy a hobby on which to ride to heaven. He considered straight *living*, as well as straight *believing*, an essential part in the character of the truly orthodox Christian He not only *believed* right things, but he took care to believe them *rightly*, that is, fully, heartily, *obediently*.

The subject of this notice afforded a living refutation of the objection which the pride of man has ever made to the doctrine of salvation by grace and by grace alone, viz. that it tends to licentiousness. He believed that doctrine fully—that we are justified not by

our works of any kind, however penitential or however excellent, but freely by the grace of God, through the redemption that is in Christ Jesus. Yet he seemed ever to remember that that faith which is *without* works is dead, and that the living faith will always manifest its genuineness by its care in maintaining good works. He was not afraid of doing too much for his divine Master. Instead of excusing himself from christian labors because he believed, he suffered his faith to lead him forth to the field, where, like one working for God, he adorned the doctrine of God his Saviour. He was a man of prayer. The closet witnessed his secret devotions. The family altar was daily visited, not in the evening only, but in the *morning* also. Let all who call themselves Christians, go and do likewise. Nor did our friend think his duty ended there. He loved to meet with God's dear children in the social prayer-meeting, and to unite with them in seeking the prosperity of Zion. With few exceptions, he went for years, once a week, from two to four miles to attend a little prayer-meeting; and he often spoke of these seasons as among the happiest of his life.

An important truth was exemplified in the deportment of Mr. Bull, that those who live most soberly and righteously and godly, are accustomed to be silent as to their own works, and to speak only of the finished work of Christ Jesus the only Mediator. During his life, none heard him tell of what he had done; and on his sick bed not a word of self-commendation escaped his lips. He spoke of his unworthiness and unfaithfulness—and of hope *only* through the atoning, purifying blood of the Lamb of God.

He was well versed in the Sacred Scriptures. Early instructed in them, he made them the subject of his daily meditations. His conversation was richly adorned with gems from the treasury of God's word. Thus, when his wife assembled their five children at his bed side, and inquired if he had any thing to say to them—looking upon them, with all the tenderness of a dying father, he said, "Remember now your Creator in the days of your youth." And when one, who was with him during most of his sickness, observed, "I hope you experience the presence of your Master in your affliction," he replied—"I do, I do: the Lord my Shepherd is with me: his rod and staff they comfort me." "Can you cheerfully leave all that concerns you in this world and in the next in the hands of Him who loved you and gave himself for you?" He answered, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." On another occasion, a remark was made as to the probable issue of his disease, when he quoted 2 Cor. 5.1—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." These instances evinced his ready acquaintance with the word of God, and, also, the sweet composure and joy of his mind in the solemn hour of death.

> "The chamber, where the good man meets his fate,
> Is privileged beyond the common walks of virtuous life.
> Quite on the verge of heaven."

THE

CHRISTIAN MAGAZINE.

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Religious Communications.

For the Christian Magazine.

AN ILLUSTRATION OF THE GRADUAL PROGRESS OF SIN.

The first Psalm contains a short, but comprehensive summary of the advantages of religion, contrasted with the disadvantages of vice and impiety. The *first* part of the Psalm is employed in describing the leading features of a religious character; and this description is concluded by a splendid and animating illustration of that felicity which is the invariable effect, if not, in a certain sense, the reward of true virtue. The language employed to describe this felicity is applicable to the temporal, as well as the moral condition of our nature. And it may be regarded as exemplifying the singular, and admirable influence of the economy, which inseparably connected, in the minds of the Jews, the idea of virtue with the splendor and security of temporal prosperity and triumph.—The same remark may be applied to the contrast which forms the *second* part of the Psalm; though there it is still more emphatically expressed, and is followed by a solemn and striking allusion to the future penalty of vice and irreligion. Verse 1—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

These three clauses are descriptive of three distinct stages in the progress of wicked men. It is true, indeed, there may be no necessary connexion between these different stages; but still, if we observe the conduct of the wicked, and pursue them through every scene of their guilt and folly, we will find that they generally commence their impious career by listening eagerly to the sneer, and adopting the opinions of unprincipled men. Then they begin to indulge in guilty practices; and finally, they consummate their depravity by affecting to despise the sanctions of religion, and deride the fears, and the examples of its professors. By the term counsel we are to understand the principles of wicked men, including those impious and immoral sentiments, which they sometimes adopt; because they are congenial to human nature, and secure the unrestricted indulgence of vice and pleasure. The very term suggests to us the efforts which they make to corrupt the minds of others, and to seduce them into a contempt of sound religious principle. And by adverting to a subsequent clause of the verse, we will see the force and significancy of this striking phraseology. By the term "ungod-

ly," we are to understand a particular class of irreligious men, as they are here distinguished by the Psalmist, from those who are merely licentious, and profane. And indeed our own experience must enable us to justify the distinction, which this term implies.— Thus, there are individuals who are openly licentious, and profane ; accustomed to trample on the most obvious laws and precepts of morality ; and abandoned to almost every species of vice, who are yet reluctant to oppose in explicit language, the authority of revelation ; or to vindicate by sophistry and invectives, their departure from truth and reason. In spite of their crimes, they seem to think there is a glorious majesty in virtue, and an infinite purity and splendor in her rewards. They seem to retain an unextinguished sense of the evil of sin ; a deep consciousness that they are incapable of duly appreciating the nature of religion, and that amid all their guilty and debasing excesses, they have followed the capricious impulse of passion, and not the cool and deliberate convictions of reason. It is one of those inconsistencies in human nature, often occurring, that we frequently find individuals of this description, persuading others to avoid their crimes, to shun those vices which have disturbed their peace, and consumed their strength. We find these individuals dropping the tear of idle regret at the remembrance of former tranquillity and innocence. And, as they call to mind the lessons of parental piety, we hear them cursing the miserable infatuation of their mis-spent life ; and even venturing to allude to those future punishments which they shudder to anticipate, while they dare not disbelieve them. These individuals, so far from corrupting the minds of others by their impious and immoral sentiments, or by their misrepresentation of the doctrines of religion, warn them to avoid their crimes. And we find them occasionally urging the authority, and the advantages of religion, with a force and earnestness of manner, most powerfully calculated to strike the mind, for those glaring inconsistencies it betrays between its feelings and its habits, its dispositions and convictions. But there are others who more amply justify the language of the passage. There are individuals who seem to commit sin, as it were, by rule, and system. Not contented with the utmost licentiousness, they boldly affirm that they rise superior to vulgar prejudices ; that they consider religion as an absurd imposture, and its sacred rites as but the fictions and fables of crafty priests. There are limits, it is true, beyond which the most impious and abandoned will not venture to pass. For even in the minds of the most selfish and profane, there are some wrecks of moral delicacy, which form a sort of barrier to retard, if not to impede the progress of corruption. And when they have advanced a certain length in the progress of vice and guilt, though they may instinctively shrink from advancing further, yet they frequently adopt principles and maxims, which warrant more extravagant excesses than they really indulge, and which are incompatible with those feelings and sentiments, which they can neither suppress nor destroy. They justify the crimes they commit ; and in justifying these, they eventually justify any crime by which their nature can be blackened and de-

graded. These are the men who attempt to infect others with their own appetite for crime, and who, in their moments of guilty madness, vainly imagine themselves secure from the terrors of anticipated retribution, and the overwhelming vengeance of almighty God! Lost to all sense of moral delicacy, glorying in their misery and their shame, the sworn enemies of truth and virtue, they devise their unhallowed schemes, as if to challenge the Almighty himself to a trial of strength; and exult in the temptations by which good men are embarrassed and distressed. They wish to gain proselytes to vice and pleasure, and to see all moral distinctions obliterated, and despised. And in the midst of their miserable infatuation, to endeavor to extinguish any light which the munificent Creator has implanted in the soul of man, to guide its erring thoughts amid the darkness of its depravity and follies.

But the religious man does not share in the desperate designs of these men; he does not acknowledge, or adopt their debasing principles. He has no sympathy in their pretended triumphs, and blasphemous exultation. Nor does he join in the phrensy of their misguided zeal, as they proclaim their apostacy from truth and reason, and cast the venom of their slanderous insinuations upon the professions of the wise and good. Far from it: he abhors their counsel, he despises their vain and deceitful pretensions, pities their mad infatuation; retains full confidence in the purity of his principles, and the grandeur of his hope; he shuns every artificial temptation, by which they would hope to seduce his understanding, in order to influence and corrupt his heart.

The next clause of the verse refers to the dangerous and debasing conduct of wicked men. The Psalmist was aware that it was not sufficient to describe a truly religious man by representing him merely as uncontaminated by the principles and opinions of the ungodly. He was aware that these might be despised and even abhorred, while the character was guilty and polluted, and the general tenor of the conduct selfish and immoral. He, therefore, describes him as not standing in the way of sinners; as shunning their foolish and guilty excesses, resisting the temptations which they eagerly embrace, detesting the pleasures they incessantly pursue; and remaining at a distance from their favorite scenes of intemperance and dissipation. There is even something more than this implied in the forcible language of the passage. The religious man not only detests and abhors the conduct of sinners, but is anxious to shun the infection of their contact; he cannot bear to associate with men who trample upon the duties he most highly reveres, or be a silent spectator of their infamy and shame. And, therefore, he consults the safety of his virtue, and the purity of his fame, by avoiding their polluting paths; and thence escaping the dangers, and the shocks, to which his principles and his conduct would be otherwise exposed.

We cannot then illustrate the import of the passage, without adverting, for a moment, to that misnamed liberality which represents virtue under a soft and tender disguise, whilst it repels the rigid notions of pure religion, as offensive to the taste and sensibility of cul-

tivated minds. The individuals who affect this liberality think it absurd, or, at least, unnecessary to shun the society of profligate and wicked men, and condemn the vigilance and holy jealousy of some professed Christians as an idle and offensive ostentation of their peculiar principles. But this liberality is dangerous. Human virtue must be vigilantly, and constantly guarded. And there is no man who has been duly humbled under a consciousness of his helplessness—who has contemplated his nature, as it is depicted in the holy Bible, selfish, worldly, and impious, but must feel the paramount necessity of abstaining from any pleasure, occupation or pursuit, which is inconsistent with the pure and lofty principles of punctual religion. Alas! it is too easy to descend to the poor level of this world, and to imbibe a relish for its transient, and deceitful pleasures. It is too easy to accommodate the most rigid principles, and the most constant resolutions of the Christian, to the corrupt standard of profligacy and vice; and to relinquish those habits and associations which true religion is designed to create and confirm. It has frequently been said that virtue is its own reward. But this maxim can only be properly understood by those to whom virtue comes recommended with all the force of habit, and splendor of contrast; or to whom it is endeared by extraordinary calamities, or unexpected bereavements. In every part of scripture we are taught to consider human nature as the servile slave of passion; as prone to forget its own momentous and mysterious interest; to trample on the laws and authority of God; and to prostitute its splendid capacities to the indulgence of the worst and basest propensities. If this description be true (and who can doubt it?) then, no wonder is it that virtue is represented as a sublime and arduous attainment, and human life as a pilgrimage of peril, and warfare, of singular enterprise and difficulty; while the Christian is exhorted, entreated, commanded, and encouraged to avoid and resist temptation, and to preserve his character untouched, and unsullied by the polluting sentiments and habits of the wicked.

The description in the passage is equally emphatic as an express command. It is not enough, says the Psalmist, that the religious man detests the principles and practice of the ungodly. It is not enough that his delicacy be shocked by their contempt of religion and virtue. It is not even enough that he refuses to join in their unhallowed orgies and prostitute his conscience to his appetite. He must not stand in the way of sinners; he must shun the poison of their examples; he must flee from the haunts of their madness, and their folly; and, in scenes of purer association and deeper delight, fix his thoughts on the awful interests of this transitory being, and the defects, and the crimes of his conduct, and the powerful and consolatory scheme by which his weakness is to be strengthened, and his conception purified. "Nor sitteth in the seat of the scorner."—Upon first view, this circumstance may appear superfluous in the general description. For what more can be necessary to complete the character of a religious man, than that he should abhor the principles of the ungodly, and avoid the conduct of the wicked—since

this description comprehends whatever is false in principle, or base and immoral in practice? And, undoubtedly, it is true that no man who is deeply imbued with the spirit of religion, will scorn the objects of his highest reverence, or pervert, or despise his most valuable privileges. But the Psalmist was well aware that even when the life was comparatively pure, and the mind stored with sound and elevating principles, there was a powerful temptation to scorn religion; to consider it as mean and selfish; and to affect a more haughty and presumptuous tone than it allowed its disciples to assume. He knew, too, that this was a crime unhappily rendered splendid, and imposing, by the prejudices of the world, and that not unfrequently, it usurped an influence over minds in every other respect candid, correct, and unassuming. Attend to the force and propriety of the phrase which the Psalmist employs—"Nor sitteth in the seat of the scornful." It is very emphatic and descriptive. It represents a scorner of religion as associated with the affectation of superior wisdom and extensive knowledge; as the expression "seat" undoubtedly implies the exercise of authority, or, at least, a disposition to dictate, and a pretension to independence. It is a melancholy fact, that those who scorn religion generally consider themselves as too enlightened, and reflecting, to submit to its authority; as too fully conscious of their own rights and capacities, to become the slaves of "superstition." We occasionally find men rejecting religion, because it condemns their vices and their crimes. And we perceive others anxious to forget its awful threatenings, because these disturb their peace, and embitter their enjoyments. But those who scorn religion are invariably elated with vain imaginations of their superior wisdom and penetration, and proud and insolent. Accustomed, as they are, to purchase their peace by indulging in dreams of idle and impious speculation, they nevertheless affect a superiority to the prejudices by which weaker minds are enslaved: and then imagine that they stand on higher ground than their fellow-creatures are permitted to occupy. And they are influenced and intoxicated by self love. Religion loses, in their estimation, all dignity and value. And its doctrines and threatenings are audaciously discarded as contemptible and degrading.

There is nothing wonderful in the process by which men are led to scorn and reject religion. In most cases it is enough that it is the religion of the poor, the ignorant, the unskilful: that it levels the proud, and partial distinctions which separate man from man; and which so frequently inflames the pride, and stimulates the ambition of multitudes: that it addresses its doctrines and precepts, with equal force and dogmatism, to all ranks and classes of men, and makes no reconciling concessions to the pride and presumption of the powerful, and the learned. The man of learning, whatever may be the brilliancy of his gifts and attainments, must bow himself at the feet of its divine authority. He too must submit to its purifying process, and resist and conquer his besetting sin. He too must place all his confidence in the atonement of a crucified Saviour; and walk in the footsteps of that sublime example of purity and virtue, which is the great

model of Christian morals. And though he may receive the homage of his fellow-creatures for his learning, and capacity, he no sooner enters on the threshold of divine religion, than the pomp of learning vanishes, and utterly disappears, and he is commanded to kneel and obey. He must now descend from the seat of authority, and cheerfully resign the flattering insignia of rank and of power. Unhappily this is a difficult and painful duty. And rather than so descend, the mind clings, with obstinacy, to its favorite opinions, and ventures to reject religion, as inconsistent and morose. And thus the ascendency which it claims over the human mind, becomes an object of scorn and contempt. The fears which terrify and appal others, are considered as absurd, and distressing prejudices. And of all that pomp and dignity with which religion was once invested, nothing remains but a shadow of a name! Is this representation exaggerated or unjust? Is it false to affirm that pride leads men to reject Christianity, and to treat its mysteries with scorn and contempt? The world (it is true) is easily brought to admire that insolent intrepidity of principle, which is exhibited in this senseless defiance of God. It appears to many, a mark of independence to trample upon sanctities, which ought to be contemplated with reverence; and to look down, with indifference, or an affected piety, on the ignorant multitude, who tremble under the slavery of prejudice; and are restrained, and overawed by the doctrines of religion. The deep and abstract views which learning unfolds; the immense tract of inquiry through which it conducts; the pure and permanent pleasure which it *seems* to afford, surround its votaries with a sort of mysterious awe, which palliates, to ordinary minds, the guilt of that deliberate scorn with which they treat the revelation of God. But these impressions are false, and dangerous. For we have only to observe the conduct of such individuals, in order to discover their motives.

And what is the result of such an observation? Is it not that their learning is abused and perverted; that their reason so loudly boasted of, is exposed, and degraded by prejudice; and that their pretended independence, their superiority to vulgar fears, and their abhorrence of popular errors, are but so many marks and disguises, to conceal their aversion to candid and serious inquiry? Were they not accustomed to receive homage, they would find less difficulty in kneeling. Were they not accustomed to dictate, they would be more happily disposed to learn. Their scorn of religion is a sacrifice to their vanity. It keeps their self love complacent and unruffled. It enables them to enjoy the consciousness of their superiority; and it attaches a vulgar dignity to those attainments which true religion commands them to consider, not as ornaments to be idly blazoned and paraded before the eyes of the world; not as proud monuments of their genius and philosophy; not simply as conferring a claim upon the veneration, and submission of their fellow-creatures; but as invaluable blessings intrusted to their care, by the Sovereign God, and, therefore, as binding them to use them for the glory of their Maker, and the welfare of mankind. It is almost unnecessary

to affirm that such men are avoided by the religious man, described in the passage ; and that their affectation of superiority and independence is considered by him, as a mere disguise of obstinate prejudice, and unbounded selfishness. To him religion appears a subject of unspeakable sublimity, and value. It is the source of his purest pleasures, and his highest hopes. And its mysterious doctrines, precepts and consolations, come to his heart with that powerful and engrossing interest, which they deserve from their authority. He knows, indeed, that the gospel offers peace to all men ; that it speaks in the same imperious tone to the high and to the low ; to the learned and the unlearned. But he rejoices in its liberal principles ; because he knows that all men, without respect to learning, are guilty, and, therefore, require its sanctifying, helping, and consoling power. He knows as well as the skeptic, that it is flattering to the human heart to be admired and obeyed. But he knows also, that this pleasure must be renounced when it is incompatible with religion. He knows that it is the very height of infatuation and folly, to reject religion, because it restrains, and abases human pride. Religion, therefore, is the centre around which his affections revolve. It gives dignity to his reason ; it consecrates, and elevates, and refines his desires. He does not 'sit in the seat of the scorner,' or feel ashamed of that sacred law, to which he has conformed his life.— He does not contemn and reject the mercy of God, who has raised his nature from degradation and disgrace, to honor, and virtue.— Nor does he flatter his heart by the presumptuous complacency of skeptical pride. No ; he cherishes religion as the most valuable gift of heaven. He is delighted and softened by the tenderness and benignity of its spirit ; and he venerates its author as infinitely kind, condescending, and wise. And amidst all his errors and infirmities, he clings to it as the only anchor of his hope, the only true solace, and charm of his existence. The philosopher may pretend to be above it. He only desires to feel and enjoy its powers. The licentious and profane may deride its mysteries. He only desires to believe them with a perfect and devoted confidence. The proud and the insolent may scorn it as mean, and undignified. He only desires to rise to the lofty elevation of its principles, and to be stimulated by the boundless prospects of felicity and glory, which it clearly unfolds. Can he then be tempted to scorn a religion which is endeared to his heart by the strongest ties of gratitude, and affection, reverance and hope ? Can he imagine himself superior to those by whom these ties are acknowledged, and with whom, therefore, he claims a dearer and loftier kindred than friendship or family ever found ? No ; the very thought is revolting to his best feelings.— For his religion teaches him to love all men ; and to consider them as all sharing in the curse and infamy of disobedience. He pities the pride and folly of the scornful. He detests and abhors the impiety of their principles. He despises the slanderous insinuations, by which they endeavor to degrade his religion, and to impair the force and the majesty of its claim. HUGO MAJOR.

Reviews and Criticism.

REVIEW.

Select Essays on Various Topics, Religious and Moral. By Henry Belfrage, D.D. Melrose, Berwick.

We forget, at this moment, who it was, that some time about the revival of letters, sought from one of the sovereigns of England, a patent for the writing of a hundred volumes, and asked, moreover, that no man after him should be permitted to aspire to authorship. The petition, certainly, did not betray much *killing* modesty. The man who made it must have had a sufficiently high opinion of himself, and a sufficiently low opinion of his fellow-subjects, both at that time and in all time coming, but it showed a strong conviction that men would soon be fully more anxious to write, than to think, and that this impending book torrent was likely to prove a serious national ill.

When an author has succeeded tolerably well in his first publications, he is strongly tempted to continue. It is flattering to see one's own thoughts in print, and to be able to reflect that many of our countrymen are pondering them. Enthusiasts rejoice in such opportunities for the advancement of favorite pursuits and theories.—Philanthropic men seize the moment with equal avidity for promoting the amelioration of their race; while various other minor, and private considerations, give energy in such circumstances. When the public smile, in short, almost any man will be tempted to become a prolific writer. Like a ball on a declivity, he has a tendency to go forward. He requires the exercise of self-restraint to stand still.

But there is an immense difference between a merely prolific writer and a good writer, it being one thing to write always, and another thing to write well. Indeed, these two qualities never dwelt in any one man, for as those who talk perpetually, must often talk nonsense, so those who write perpetually, must often write much that is attenuated and lean.

When a man has acquired the reputation of being a good writer, he should be exceedingly careful not to pamper with it. One production, if only a very little superior to a good predecessor, will add a great deal to the fame of an author; but a new volume of inferior merit will destroy a hundred good ones that may have gone before it. In the present time, also, there is really no such scarcity of treatises on any subject, as to render it imperative on a man who has acquired a reputation, to hazard it, by sending forth a crude and hasty work; or that, rather than be silent for two years at a time, he should give forth to the world, under the sanction of his name, a collection of *sillinesses* and inanities, the mere scrapings of his pen, and the sweepings of his study. There are many dear, although emaciated thoughts, that may do well enough to swim through a man's mind while his windows are a-closing, and his candles lighting, that should never yet be spoken in open day. In a word, as

no man should write all he thinks, so no man should publish every thing he writes. He who rejects this advice, does injury to his reputation, mars the stillness of his domestic peace, and detracts from the holiness of his own privacy. For our own part, we would as soon see the king's highway, or a thoroughfare for the vulgar, driven through at the farther end of our study table. Besides, prolific writers are like over-wrought laborers, they have no time to recruit their strength, and, in consequence, there is a sameness, and a tenuity, and a vapidness of thought about their works, with which the world are first disappointed, then wearied, and at length disgusted ; whereas, if these men would allow themselves intervals of relaxation, and in these intervals seek food for their own minds, their faculties would be refreshed and strengthened, their stores enlarged and varied, and their future productions wear the charm of richness and vigor.

"Omne supervacuum pleno de pectore manat."—Hor.

Without such mental exercise on the part of our authors, the world will soon become so familiar with their thoughts and cast of thought as to *despise* them, like Goldsmith, when he felt that he had travelled over the great mind of Dr. Johnson, although that pedant stormed that the poet should think this possible. There was a goodly grain of common sense in the origin of the simple remark of one of two plain country women, who had longed to be in the presence of a famous writer of the day, and when they were admitted, found him in a taciturn mood. "The reason of his silence," said she, "must be this, that he has sold all his thoughts to the publishers."

To these few remarks on prolific writers we would almost say that Dr. Belfrage and his works are an exception. The extensive sale of his publications, notwithstanding their high price, is an unequivocal proof of their real value. He writes much, but he also writes well; and yet we have often caught ourselves saying, while perusing his present work, "what a pity but Dr. Belfrage would write less, for then he would write still better."

There are many sweet and simple little essays, in this volume, such, verily, as we hardly expect to see surpassed, but there are others, we fear, to which as honest critics, we can award but little approbation. The highest merit of some of them is, that they are probably inoffensive: but there are others which, at this advanced stage in the fame of Dr. Belfrage, we had much rather he had not republished, even although some mistaken friends, in opposition it would seem to his own better judgement, have urged their publication.*

We have great pleasure in laying before our readers the following beautiful specimens of the volume.

"*Essay on the Memory of the Good.*"

"The worth of good men is celebrated after their departure. If Providence placed them in the seat of authority, the unbending in-

* "To the Essays intended by him (the author) for it, he has been solicited from a quarter entitled to his respect, to add some of those which he had contributed to two periodical works of a religious character. Ten of them have been already published in this way ;" &c. Preface, p. 4.

tegrity with which they administered judgement is extolled by multitudes who never had a cause before them. If they moved in the sphere of nobility and wealth, the modesty and temperance which they displayed, amidst temptations to pride and sensuality, the blessings which they scattered around them, and their uniform respect for the institutions of religion, are subjects of universal eulogy.—The piety and diligence of good and faithful ministers of Christ, the sanctity of their manners, the energy with which they struck the heart, the wisdom with which they illustrated the word of truth, and their benevolent attention to the interests of their people, are talked of far beyond the circle of their peculiar charge; 'and by these, he, being dead, yet speaketh.' The widow who, while she lived, was well reported of for good works, for her ministration to the afflicted, for her pious care for her family, for the purity of her life, hath equal justice done her when the course of her benificence hath closed in the grave. Even the honorable exertions of the poorest laborer for the support of his family, his mild patience, and strict integrity, are mentioned with high approbation when he has gone to the place where the weary are at rest.

"Their loss is regretted. Their value is never felt as it should be till they are gone. Dark is the scene of sorrow which they no longer cheer, gloomy is the dwelling which their affection no longer brightens, perplexing is the wilderness through which they no longer guide, and languid is the series of exertion which their activity no longer animates. When Elisha saw his master ascending to heaven, he cried 'My father, my father, the chariots of Israel, and the horsemen thereof,' and he took hold of his clothes and rent them in two pieces. Dread of the consequences to the moral and religious interests of the world, which may arise from the departure of the good, is a feeling which, in such circumstances, must arise in the serious mind. We shudder at the idea of the prevalence of evils which they can no longer oppose; of the descent of judgements which they can no longer deprecate; and of the failure of plans and institutions of piety and mercy, which they can no longer support. When the sun beats vehemently on the unsheltered head, the loss of that gourd is bitterly lamented, whose shadow was so complete, and whose smell was so fragrant. All that is dear to the name of parent, and all that is sweet in that of friend, is felt in the period of our final separation."

"In this memory of the good the heart takes a deep interest.—There are various qualities which excite much attention while their possessor is living, but which lose their power over us when they are no more: but goodness at that season touches us more tenderly than ever. The loss of others may be spoken of with carelessness; but that of the good is mentioned in a manner which shows it is felt in the heart. Nor is it suffered to pass away; for amidst the succession of changes which mark the course of this uncertain world, it is cherished; and there are various scenes which are adapted to excite it. In our visits to the church-yard we trace the spot where they sleep, and pay a fresh tribute to their virtues. The remem-

brance of the good is associated with every scene of happiness or sorrow through which we have passed. We cannot recal our perplexities and sorrows without thinking of the wisdom which guided, and the kindness which relieved us; nor can we see the disease operating which changed their countenance, nor the sphere of their daily duties, without remembering the virtues which adorned the one and the patience which supported the other. Even in the offices of devotion we remember the godly sorrow with which they mourned for sin, the solemn awe with which they trembled at the word of God, the humility and fervor with which they prayed, and the zeal with which they gloried in the cross of Jesus."

"God has also ordained, that the good shall be thus remembered for the comfort of those who were nearly connected with them.—There is something pleasing in the idea, that others are actuated by similar feelings to ours, whatever these are. We cannot bear to see that despised which we venerate, nor that regarded with indifference over which we mourn. The good man is gratified by the thought, that he is no solitary mourner, and that many hearts are sighing with his. Was that worth scorned which he so highly prizes; were the ashes insulted to which his soul cleaves, it would mingle indignation and horror with his grief. But the remembrance of the good is like a light shining in a dark place, and there is healing in its rays. Every expression which shows that their loss is deplored, every effort which proves that their example stimulates, and every step that is taken to carry their plans into execution, are a tribute to the memory of the good, which is wonderfully soothing. Happy is the youth to whom it may be said, 'The kindness that laments your father will cleave to you.'

"The memory of the good is also an excitement to the imitation of their excellence. What we think of with respect, we wish to resemble. Holiness appears in a more engaging light when we contemplate it with a mind freed from every prejudice, and with that serious attention, which the idea of its departure never fails to produce. Besides, who wishes not to have his memory blessed like theirs; but this cannot be the case if we do not walk in their steps. Interested flatterers may ascribe to the wicked man, when he is gone, virtues which he neither practised nor cared for; but such panegyric excites only abhorrence of the character thus varnished, and of the baseness of him who has thus tried to decorate it. Could the marble blush, it would blush at the lies it is so often made to exhibit; and could the dead speak, it would be to entreat flattery to be silent, and request the indulgence of being completely forgotten. It is the good man's spirit which can alone secure us the good man's memorial. This memorial must be an impulse to piety. When we hear the good man's confidence in God described, as looking to him with hope and love in seasons of distress; when those, whom they reclaimed, speak of their fidelity, zeal and mercy, by which their souls were won; when the orphan says I have lost a father; when the poor show, with tears, the coats and the garments which they made for them, and detail the comforts which they derived from their care;

and when we reflect on that self-denial which could relinquish indulgences the most gratifying, and resist temptations the most urgent, we feel not merely a passing wish, but a firm purpose to follow their steps. This imitation is the great object of Providence in this feeling, and without this, it is an idle sensibility, which wrings and consumes the heart. Vain is that sigh which bears not with it from the heart some virtuous desire; and worthless is that tear which cherishes not some holy purpose.

"Important purposes, even in a temporal view, have been sometimes answered by the care which has been taken to preserve the memorials of the dead. Who can calculate on the consequences of a single date, sometimes to individuals, sometimes to families, and sometimes to the public; but it is chiefly on its moral results that this essay has touched. The vile selfishness of the world is apt to turn away in disgust from whatever interrupts its sordid pursuits, and the chilling philosophy of the skeptic regards the memorials of the departed as but the dry bones of the charnel house; but by the touch of these bones, those languid in virtue have been re-animated, and even some dead to piety have been made alive to God. We go not among the relics of the good, as superstition does, for objects of worship; nor do we repair to the tombs, as the ancient Jews did, to receive dreams, by which we may form a judgement of future events, and how to manage affairs which perplex us, (for this is what Isaiah condemns, when he charges them with remaining among the graves, and lodging in the monuments, which is rendered by the Greek translation, sleeping in the tombs, on the account of dreams;) but we go to them to muse on the virtues of the dead, and the duties of the living; and while we consider the course, the beauty, and the end of their conversation, to devote ourselves to Jesus Christ, as our Lord and Saviour, who is the same yesterday, to-day, and for ever.

"The indiscriminate eulogies with which the dead have been extolled in funeral sermons, has produced with many, a feeling of disgust at the most merited testimonies to departed worth; and nothing can be more unwise than such flattery, in reference to the character of those who are its objects. Those who know that the praise is not due, will have proofs at hand to oppose to the preacher's statements, which will appear as vain as the ornaments of the coffin, and, in many cases, have been as nauseous to the moral feelings as the putrefaction of the sepulchre would be to the bodily senses. Let friends learn from such folly, not to suppress the tribute that is due to the excellence of the dead, but to chasten the ardor of their admiration by the sobriety of wisdom. It is much more honorable when it is felt that too little, not too much, has been said of the dead. And, let not living virtue be discouraged by the occasional reproaches that may be cast on it, for these will be put to silence by a uniform course of meek and active goodness; and, as has been finely said, the vapors which gather round the rising sun, and follow it in his course, seldom fail, at the close of it, to form a magnificent theatre for its reception, and to invest with variegated tints, and with softened effulgence, the luminary which they cannot hide."

"*Essay on an Angel's Sympathy.*"

"A visit to a sufferer in distress has, in some cases, produced very happy effects. We have heard of the gratification which a visit from his general has given to the wounded soldier on his pallet, how his eye has brightened as he heard his words of sympathy and praise; and how he has declared the delight he had felt in fighting for his glory. We have seen the heart of a sick man revive at the sight of a skilful physician in his chamber, and at his encouraging assurance of returning health: and we have beheld, too, the desolate cheered by the visit of a son of consolation; the perplexed relieved by his counsels; and the desponding led to a lively hope.

"But the scene to which this essay refers, presents to our view a sufferer in anguish, in which the whole family of man have the deepest interest, and in which he was strengthened by a comforter, sent from the scene of perfect felicity. This is an incident, in the history of the agony, deeply interesting and which encourages the hopes of the pious, that in the time of need the Lord will send them help from his sanctuary, and strengthen them out of Zion."

It might seem invidious, after such extracts, to point out minutely those essays of which we think less favorably, but we do regret that "The Rainbow" should have been placed first in the volume. We were well aware of the triteness of the subject. A friend, who glanced at the book as we perused it, brought this forcibly to our recollection by exclaiming as he turned away abruptly, "that everlasting rainbow!" Still we expected that, in Dr. Belfrage's hands, the subject would be somewhat fresh and interesting. In this, however, we were disappointed. There is an evident attempt at the commencement of the essay to strike out of the beaten track, but, after one or two pages, the effort is seen to be utterly hopeless, and the remarks in the latter part of the essay are common and uninteresting, and sometimes even inelegant—such remarks, in short, as always follow, either from a plan that is ill-digested, or one to which an author has been obliged to have recourse simply for the sake of continuation. He will unjustly depreciate the merits of this volume, therefore, who will form his opinion of it from a perusal of this first essay.—*United Secession Magazine.*

Extracts and Translations.

HORRORS OF HINDOOISM.

1. They [the Hindoos] are a very licentious people. Nothing else could be expected when we reflect upon the character of their gods, and when we remember that a considerable part of the time, they spend at their temples, is occupied in hearing the most filthy and lewd songs. The representations too within their temples, and

their indecent public processions, have a most debasing effect upon their morals. "Thus, that which to the Hindoo should be divine worship, is the great source of impiety and corruption of manners, and, instead of returning from his temple or from religious services improved in knowledge, grieved for his moral deficiences and anxious to cultivate a greater regard to the interests of morality and religion, his passions are inflamed, and his mind polluted to such a degree, that he carries the pernicious lesson of the temple or the festival into all the walks of private life." But I must not proceed. The picture I have drawn and thought of presenting you in this place, is so awfully dark, that I dare not insert it. Rather let me, after having said that fidelity to the marriage vow is a thing but little regarded, drop a tear upon it, and blot it out for ever.

2. They are cruel and without natural affection. This is instanced in many ways, a few only of which I shall mention. In the first place, if children marry to the disgrace of a family, their parents not unfrequently have them poisoned. A young woman of high connexion was not long since destroyed (if universal report is any evidence) in one of our parishes in this way, a few days after her marriage. In the second place, infanticide prevails to a very great degree. Children are frequently offered to the goddess Gunga.—Women, who have never been blessed with children, make a vow that, if she will bestow this blessing, they will devote the first born to her. If after the vow they have children, the eldest are nourished until a proper age, when they are taken to the river, and encouraged to go in so far as to be taken away by the stream, or are pushed off by their inhuman parents. The Jatus, destroy their female children as soon as they are born. Sauger Island is a famous place to cast infants into the water to be destroyed by alligators. Five hundred, it is supposed, are annually destroyed in Hindostan alone. To this list, is to be added one hundred and twenty thousand illegitimate children, who it has been conjectured are destroyed ere they breathe the breath of life. In the third place, the burning of widows shows, in the strongest light, their cruelty and want of natural affection. The son is the first person to put torch to the funeral pile of his mother, and the relations during the shrieks of the miserable victims in the flames, set up a cry equalled, one may with propriety suppose, only by the wailings of the damned. It would be a very moderate computation perhaps, if we were to suppose, that one hundred and fifty thousand had thus perished during the last fifty years.

The cruelty of this people, however, does not merely appear from their conduct to each other, but to themselves. This is remarkably manifested by the voluntary sufferings they undergo to obtain, as they suppose, the favor of their gods. They will visit reputed holy places, though it may take a year to go and return. This is especially the case with respect to one of the most celebrated temples in India. I allude to the temple of Juggernaut in Orissa.—It is impossible to give a detail of the sufferings endured by poor pilgrims in their journeys to and from it. The loss of life is immense. The aged, the weak, the sick undertake it as a remedy

for all evils. "It is no uncommon occurrence," says one of the missionaries at that place, "to see the miserable worn out pilgrims, with a patience and fortitude worthy a better cause, bind their solitary tattered garments round their lacerated feet, and go groaning along with bending back and tottering step, and emaciated frame and dull sunken eyes, from day to day and week to week, until they obtain the object of their painful toils, a view of Juggernaut, nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case that so soon as one of the party fails, his companions leave him, without the least commisseration, to his fate.—These poor wretches are almost without an exception, thrown out upon the village Golgotha, to be devoured by the dogs, birds, &c.—I have several times passed over this piece of ground: it is not a furlong from our house, and the skulls and bones exceed calculation. The fact of dogs, jackals, and vultures living on human prey is familiar to every inhabitant of Orissa."

"If the pilgrim lives to leave Juggernaut, he has a long journey before him, and his means of support are almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals, and vultures are observed watching the last moments of the dying pilgrim and not unfrequently hastening his fate." Such is known to be the mortality among the pilgrims, that a Hindoo of property always makes his will before he sets out on his journey, and takes a most affecting farewell of his disconsolate relations. It is supposed that about two thousand persons die annually on pilgrimages to different holy places.

Annually at the worship of Siva, people perform various and horrid ceremonies upon themselves, such as casting themselves from a height on iron spikes, dancing upon fire, piercing their tongues and sides with iron. Some put living snakes, bamboos, ramrods, &c. through their tongues. Others put bamboos, ropes, canes, &c. through their sides, and rubbing them with oil while two persons go before and two behind to hold the ends: they then dance backwards and forwards, making indecent gestures. The most horrid ceremony is that of swinging by hooks fastened in their back. The posts are generally fifteen, twenty or more cubits high. The man who is to be swung, points out the places where the hooks are to be put; another pinches up the skin, while a third thrusts the hook through, taking hold of about an inch of the skin. The other hook is applied in the same manner. The man is then elevated, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who drawing it down, raise up the end on which the man swings, and by their running round with the rope, the machine is turned. People often murder themselves, being prompted to it by their holy books. Heaven is promised to all who drown themselves in the Ganges.

3. They are full of deception and maliciousness. As they have the example of their gods in these respects, you will be ready to suppose that the scenes often witnessed among them present a type of hell, and such it literally is. Discord, hatred, abuse, slanders, injuries, litigations, robberies, &c. overspread the land. "The deliberate malice, falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them, without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of this society. It is seen in every village.—The inhabitants live among each other in a sort of repulsive state; nay it enters into almost every family. Seldom is there a household without its internal divisions and lasting animosities. The women partake of this spirit of discord. Held "in the most deplorable ignorance and slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such virulent and indecent railings, as are hardly to be heard in any other part of the world." But I have said enough.

On a review of what has been stated, how should our hearts swell with gratitude to our ever blessed Redeemer, for having revealed to us the knowledge of the only true God, and Jesus Christ whom he had sent; and how should the consideration of our obligations to Him, for such a favor urge us to stretch out our hand for their relief. But these are not our only rule of action. We have the command, the last command our risen Saviour gave on earth, to attend to it: "Go into all the world and preach the gospel to every creature." This command is unlimited in its extent; and the unconditional manner in which it was given, implies that we have the ability and are therefore bound to attend to it. In this respect the ground taken is high and the demand is unqualified, as, "Do this in remembrance of me." The plea of inability has no more foundation in one case, than in the other. Where is the inability? Want of funds? Where is the silver and the gold and the cattle upon a thousand hills? Where the ships of Tarshish, which should bring the riches of the Gentiles to beautify Zion? The Lord expects them from his church. What then is the inability? Want of men? Blessed are the merciful, for they shall obtain mercy, and those who water shall be watered.—Beloved brethren, all that is necessary for commencing the work is put into our hands, and our heavenly Father is looking to see, whether we will imitate the conduct of those to whom He gave two and five talents, or of him, whom he gave one. Are there any further motives needed? Eternity will furnish them. A company of four hundred millions on their journey have fallen among thieves, beaten, wounded, stripped, half dead, and ready to perish—to perish eternally, are lying by the way side. You, too, are passing. You see them. You know that they are strangers to the way of salvation through Christ, but still travellers to eternity like yourselves. Say then, will you pass them by? No, no, you cannot. Beloved brethren, you must not. O their present—their future wretchedness! O

that world of misery, that lake of fire and brimstone into which thousands are falling every day! Misery of miseries, too dreadful for reflection to dwell upon. But it so dismal to foresee, O how dreadful, inconceivably dreadful, to bear without any intermission or any mitigation, through hopeless and eternal ages! Do permit your unworthy brother in the kingdom and patience of Jesus Christ, who has been laboring and tugging and striving many years for their good, to have his heart encouraged by hearing that you have brought this subject in its length and breadth before our churches. To say nothing of the gnawing of the worm which never dies, and the fire which is never quenched, the gospel is the only remedy for the present wretchedness of this people, and were there no other motive, this is sufficient to make them exert themselves to the utmost, to send it to them. And will they not do it? Are there any such persons in our churches? Who are they? Are they husbands to whom God has given faithful and affectionate wives, whose presence brightens their firesides and who are the comfort of their solitary hours? Bring them to this land, and show them the wives of the heathen, faithless and ignorant, without natural affection, implacable, unmerciful, under whose lips is the poison of asps, and whose mouths, one might almost suppose, were but so many openings of the bottomless pit, and ask them, to whom they were indebted for their blessings.

Are they wives, who have tender and affectionate husbands?—Bring them to this land, and show them the husbands of these heathen women, who bow down at every shrine of pollution, who beat them with as little regard as they beat their beasts, and who never once in the course of their lives condescend to sit down and take a social repast with them, and ask them to whom they are indebted for their blessings.

Are they widows? Bring them to the funeral pile on these polluted shores, and point them to the yesterday bereaved widow, grasping the offensive corpse of the husband and about to be enveloped in the flames, and ask them why was not this their portion.

Are they sons? Bring them to the same pile, and show them the son of this same mother, stretching out his hand to set fire to it, for the purpose of destroying her, who dandled him upon her knees, and nursed him at her side, and ask them, who it is, that has prevented them from being such monsters.

Are they daughters, whose interests are identified with those of their parents? Bring them to this land, and show them the daughters of the heathen, kept in the most abject condition, not allowed even to learn a letter, betrothed, (without being consulted, and often to the highest bidder,) and married to those whom they perhaps see for the first time at their marriage ceremony, or to those with whom they never can be happy, and ask them from whence they derive their blessings.

Are they children in your Sabbath Schools? Bring them into this land, and show them the infant offspring of these heathen parents, hung, while alive, in baskets upon trees, devoured by ants and pick-

ed to pieces by birds, or thrown into the voracious jaws of the alligator, and ask them why this was not their portion.

If, however, to all their temporal wretchedness, we add that which awaits them (if they die in their present state) beyond this world, and which is to be *for ever*, how are the motives increased. It may well be said, they are infinite upon infinite. O may God in his infinite mercy, dispose the hearts of his people to reflect upon them with that seriousness they deserve, and enable them to act in reference to that day when they are to be called to meet them at his dread tribunal.—*Extract of Dr. Scudder's Letter.*

A DIALOGUE.

It often happens that members of a church who are dissatisfied with their pastor, instead of going to him with their complaints and difficulties, make them known to some neighboring minister, as if they would enlist his feelings in their grievances, and so be able to employ his influence in a party against their pastor. In a case of this kind, something like the following dialogue occurred, between a deacon of one church, and a minister of a neighboring parish, at an accidental interview.

Deacon. I have been thinking, reverend sir, for some time, that I should like to talk with you about our minister, and see what you think we had better do. Things don't seem to go very well with us, and we have so many difficulties, that I do not know what we can do.

Minister. What are your difficulties, or to whom do they relate?

Dea. They are mostly about our minister, because his preaching does not appear to have much effect. Hardly any thing is doing among us, and we feel as if we needed different kind of preaching.

Min. Is the dissatisfaction general among the members of the church, or is it only with a few individuals?

Dea. I do not know how extensive it is: I have spoken to several about it, who seem to think as I do.

Min. I hope you are not trying to excite uneasiness among the brethren.

Dea. O no, sir, I am always for peace, and busy to know if there are any difficulties, in order to have them healed.

Min. What is the difficulty with your minister? Does he preach false doctrine, or does not his life correspond with his preaching? Or is he worldly minded, and negligent of some of the important duties of his office?

Dea. I believe he preaches the truth, and he seems to be a good man, and always at his post; but somehow his preaching has not much influence upon us, and I reckon we want a different kind of a man, to wake us up and keep us prosperous.

Min. Does your minister hold occasional meetings on week days, and have you the privilege of attending them?

Dea. He holds several meetings during the week, but many of them have got to be thin and rather cold, so that I have not been to them much lately. They were for a while very interesting. Every Christian was ready to take a part, and they were well attended.

Min. Did your minister *then* do more in these meetings than he does now? or was he more punctual to attend?

Dea. No, sir, he had hardly an opportunity to say any thing, there were so many ready to speak; but now he has it most all to do himself.

Min Did your meetings grow cold as long as the brethren punctually attended, and were ready to take part?

Dea. No, sir, but one after another of the brethren neglected them, and they dwindled away.

Min. And you have left them now, you say, and thus you have shown your willingness that they should grow cold and dwindle away. Why do you blame your minister for this?

Dea. I did not mean to blame him for this particularly; but his labors are not generally interesting, and I have thought it would be as well to have him dismissed. We have heard him so much, perhaps some other man would have more effect upon us.

Min. Does he not exhort you to be up and doing, and clearly point out your duty, urging you to be faithful in general and specific duties? May not the fault be in you? You know that good seed, even if it is well sown, will not bring forth much fruit on bad ground.

Dea. I do not know but I am out of the way some, but I wish to do what is for the best; and I think I should feel better if we had a different kind of a minister.

Min. Well, Deacon, I cannot stop long, but I must tell you, that I am afraid you are in a worse state yourself than you are aware of. Your minister may be out of the way. I do not wish to pass judgement upon him now. But, having been laboring in the gospel many years, I want to tell you the result of some of my observation. I have always noticed, that those who felt much on the subject of religion—who in any way evinced much zeal and devotedness to the cause, were punctual in attendance on religious meetings. No trifling consideration would keep them away. They feel a responsibility about them, and make their calculations accordingly. How can a minister make a good conference alone? And to whom must he look for help? Your neglect of meetings indicates something bad in your heart.

I have noticed, also, that Christians who appear to be in a good state are more apt to find fault with themselves than with their minister or their brethren, unless they are notoriously out of the way. As they grow cold and worldly, they begin to find fault with one another.

Your difficulties may arise from expecting of your minister what no minister can do. Christians grow and flourish, not by what is done for them, but by what they do themselves. It is the office of the minister to point out their duties and urge them to perform them; and in the performance of these duties they gain life and strength.

If you give no heed to the admonitions of your minister, if you will not perform the duties which he urges upon you, of course you will not be profited by his labors. The preaching of an angel from heaven would not profit you, if you persisted in the neglect of the manifest duties of your profession. I would advise you now to go home, and go to laboring in the vineyard of the Lord, as one who must give an account of himself to God—labor and pray for the salvation of your people, and see if your difficulties will not vanish away speedily. Farewell.—*Vermont Chronicle.*

ON SPIRITUALITY OF MIND.

Religious conversation with enlightened and experienced Christians, is a means of promoting spirituality of mind. This may be proved by a variety of considerations. Spiritual-mindedness is a social principle. There is nothing selfish, nothing exclusive in it. The soul in which it has its residence, is one that is taught not only to love God supremely, but also to love his neighbor as himself. It is the gift of the Spirit, who unites in the bonds of christian affection all the children of God, to whatever denomination they belong. "They have all the same faith, the same hope, the same baptism." The privileges of one are the privileges of all. And though a regard to prudence may prevent the experienced believer from making known to all men indiscriminately the workings of the Spirit within him, it is clear, that duty and inclination prompt him often to say to his fellow saints, come and hear, all ye that fear God, and I will declare what he hath done for my soul! This gives rise to spiritual conversation. The social principle is called into action. The views and feelings, the hopes and joys that are operating in the solitary breast, acquire a deeper interest by their being communicated. "As iron sharpeneth iron, so doth the countenance of a man his friend." And the mutual interest that is thus awakened cannot fail to promote spirituality. The scattered embers are collected, and fanned into a bright and steady flame. Not in solitude, in cloisters and cells, but in the family circle, in fellowship meetings, in the congregation of the saints, piety flourisheth most. We are told by the prophet Malachi, that in his day "they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name." Then the experience of the two disciples with whom Jesus conversed on the way to Emmaus, speaks volumes in favor of the practice I am recommending. "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the scriptures?" Now, why is it that this is recorded? why is it that we find Christ on all occasions dwelling on heavenly themes when conversing with his disciples? Why is it that one distinctive feature in the conduct of believers is, that they have their conversation in heaven? Is it not to remind us of our duty and privilege when we meet in private? As professing Christians, how

wise, how pure, how holy and heavenly should be our conversation? If the men of the world talk about what is dearest to their hearts, what a reproof does their conduct administer to the servants and people of God, if they do not speak frequently and with the deepest interest of the things that belong to their everlasting peace? It is high time that the religious world should assert its dignity. The low gossip of the day, the talk of the world, is beneath those who are taught the mind of the Spirit. When we meet, therefore, let it be for our spiritual improvement. Let us help one another in our journey heavenward, and like Rutherford, and Leighton, and Brainerd, we shall find that even here a portion of heaven's holiness and felicity is largely experienced, and that to be spiritually-minded is life and peace.—*Edinburgh Christian Instructor.*

Miscellaneous.

For the Christian Magazine.

THE KNOWLEDGE OF CHRIST.—(Concluded from page 312.)

This includes an acquaintance with his *pre-existence and supreme deity*, his *person*, his *office*, and,

4. *His Work as Mediator.*

God, in his eternal love, purposed to bring many sons unto glory. To the consummation of this design, it was necessary that the persons of the Godhead should be glorified, the law magnified and made honorable, its penalty exhausted, the principalities spoiled, their schemes subverted, and their works destroyed; and a living way consecrated to the throne of God and the dwelling of holiness and felicity. An everlasting kingdom was to be established, of which the Mediator is the stability, his throne the glory, and his subjects living members united to his person, animated by his Spirit and transformed into his image. This is a design worthy of Jehovah, and inseparably connected with the work of Christ and the *decease* which he accomplished at Jerusalem. When that righteousness which fulfilled the precept and satisfied the penalty of the law was *brought in*, our High Priest proclaimed—"It is finished." "I have glorified thee on the earth, I have finished the work which thou gavest me to do." This solemn appeal, and the plea formed on it, *(now glorify thou me,)* deserve our serious attention in contemplating the work of Christ, since all his works and sufferings centre in redemption through his vicarious sacrifice. This doctrine stands out prominently on the fore-ground of the christian revelation, and wherever we turn in the study of the oracles of God, this object meets our eye and demands the homage of our hearts. This is the fountain, whence streams of life circulate to all the living members of Christ, the foundation of

hope to the Christian, and the subject of profound adoration to the saints and angels on high. No intelligent Christian can consent that this well-spring of life should be dried up by those who attempt to reduce this subject to an affair of *metaphor* or *tragedy*. We are not willing thus to be cheated out of our hopes of immortality. Men who proffer their aid to guide us to the temple of truth, must bring higher claims upon our confidence, than boldness of theory and obscurity of language. The word of God is pure truth, and by its instructions we must be regulated on this and all other subjects of faith and practice.

The whole doctrine of redemption proceeds on the principle of *substitution*, a principle interwoven with man's moral constitution, and with all the relations of human society. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In Adam *all die*, (proud speculators not excepted,) because in him, as our representative, *all have sinned*.—Even children, incapable of personal agency, suffer and die. This is matter, not of reasoning, but of fact. And why may not sin be imputed *to* a representative for *expiation*, as well as *from* a representative for *punishment*? It is true, that personal acts and qualities cannot themselves be transferred; but imputation is a transfer, not of the acts themselves, but of their *legal connexion*, a transfer of *obligation, and of right*. The heirs of the kingdom were chosen in Christ. In consequence of a relation thus constituted, he was made under the law to redeem them that were under the law. As our High Priest, he was charged before the tribunal of the Father with the guilt of all the sins of his people, a great company, which no man can number. He assumed the obligation to suffer punishment, which obligation is guilt—was treated by the Father as a devoted victim, and died as a vicarious sacrifice. Isaiah, seven hundred years before the event, thus speaks of his death—"The Lord hath laid on him (caused to meet on him) the iniquity of us all." It was exacted, and he was made answerable. He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon him. He bare our sins in his own body on the tree, gave himself for us an offering and a sacrifice to God of a sweet smelling savor. He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. 5.21. In sin offerings, two things deserve notice: the imputation of sin to the sacrifice, called *putting sin upon it*, Lev. 16.21; and then the offering made for atonement. *Made sin*, in 2 Cor. 5.21, refers to the former in order to the latter. He gave himself a ransom—once suffered, the just for the unjust, that he might bring us unto God. Human language cannot more explicitly declare that his sufferings were vicarious and propitiatory. He loved the church and gave himself for it. The believer is pardoned because his sins were imputed to Christ and expiated by his sacrifice; and he is justified and constituted an heir of heaven, because Christ brought in an everlasting righteousness, which is unto all and upon all them that believe. The personal dignity of our Redeemer, his relation to the

Father, his voluntary susception of the mediatorial office, his right to lay down his life, his sufferings and death, the principle of his obedience, and the end to which it was directed—combine to show that the law was more honored, the perfections of God more illustriously displayed, the evil of sin more distinctly manifested, by his sufferings, than if all sinners had perished eternally. He did not, it is true, endure the torment of a guilty conscience, for he was undefiled; nor the horrors of despair, for his triumph was certain; nor did he suffer eternally, for the infinite dignity of his person rendered his sacrifice at once complete. Eternal death is not necessary where guilt is separated from the person of the sinner and transferred to the person of our divine, all-sufficient and accepted Surety, in whose sufferings the curse was at once exhausted, and eternal honor put upon the law, while every transgression received a *just* recompense of reward. The blood of God's own Son is a sacrifice proportioned to the glory of the Godhead, reflecting more glory upon the law and perfections of God than the eternal obedience or eternal punishment of all creatures could have done. The atonement cannot be duly estimated, without a reference to the dignity of the Redeemer's person, his covenant and legal relation to his people, his work, and,

5. *His condescension.*

The eternal Son of God descended from his throne and dwelt in a tabernacle of flesh, that he might arrest rebellion among men, reclaim the wanderers, redeem the guilty, and consecrate a new and living way to glory and immortality. His essential glory can receive no accession from the worship of any creature; his happiness cannot be increased by our obedience or diminished by our rebellion; we have abused his long-suffering and defied his omnipotence by the most daring impiety—yet for our sakes he became poor, took upon him the form of a servant, the likeness of sinful flesh. When darkness surrounded us and presaged the gathering storm about to issue from the throne of God, he stayed the arm of omnipotence, averted the thunder of heaven, and rolled back the darkness of despair.—For our sakes he willingly endured the contradiction of sinners, the malice of Satan, and the wrath of God due to the sins of his people. He assumed our nature, sustained our cause, and bore our sins in his own body on the tree, and before the throne of God expiated our sins, by enduring the curse, and drinking the bitter cup which the Father gave him. He spared not his own Son. How intense that devouring fire, that dried up his strength as a potsherd and melted his heart, like wax, in the midst of his bowels, and caused his tongue to cleave to the roof of his mouth. He began to be sorrowful and sore amazed. He was a man of sorrows and acquainted with grief, yet his agony is called the *beginning* of his sorrow. He prayed *more earnestly*, offered up *strong crying and tears* to him that was able to save him from death. Under impressions of the justice of God, the evil of sin, the curse of the law, the wrath of God due to sinners, he, as our High Priest, poured out his soul in fervent supplications, that his sacrifice might be accepted to the glory of God

and the salvation of men, and that he might be crowned with victory and glory. Assurance of victory did not raise his suffering nature above anguish, nor did his agony sink him into the darkness of despair. In the hour of darkness, when the hands and tongues of men wounded him in every sense, when the arrows of death pierced his soul, and a hand unseen bruised him for our iniquities, when thick darkness gathered around his soul, and the floods rolled over him, and the sword of justice was bathed in his blood—the conflict of his soul became inexpressibly violent, and *his sweat was as it were great drops of blood falling down to the ground.* No other person could descend so low, under such a weight of suffering—the effect of imputed guilt. It behooved him to suffer, to tread the wine-press alone, to bear divine wrath, and the pains of the second death, for us. His language on the cross indicated assured confidence of victory, mingled with feelings of unspeakable anguish, from sufferings inflicted by the Father's hand. My God, my God, *why* hast thou forsaken me? The purpose of the Father, his own engagement, his eternal love to men—all told him why he was forsaken. But in our nature he felt as a man, and upon the cross employed the language of men. No wonder that the rocks rent, the graves opened, the sun retired in darkness from the scene. Here we behold the concentrated glory of the Redeemer, the meridian splendor of the Sun of Righteousness. *The glory of his condescension:* this is best understood when contemplated in conjunction with the glory which follows from his sufferings; for,

6. *The present glory of Christ*, is included in the knowledge of which we now treat. To the resurrection of Christ we appeal as the ultimate proof that he is the Son of God in the sense in which he claimed that relation; that the sacrifice of himself was accepted and the salvation of the church secured. He now appears before the throne for us, as our advocate. His intercession is founded on his oblation, and is a principal cause of the application of redemption, and of our access to God with confidence and joy. Through him we have access by the Spirit unto the Father, for pardon, acceptance and all the fulness of the covenant. He is at once our intercessor and almighty King—a priest upon his throne. As the eternal Son of the Father, he could receive no accession to his power and authority, for every divine attribute is his by a right underived and unchanging. But he who was in the *form* of God took upon him the *form* of a servant, and as a reward of his infinite condescension, he is now crowned with glory on the right hand of the throne of the majesty in the heavens, far above all principality and power.

In scripture we find many sublime predictions concerning his glorious, everlasting kingdom, a kingdom set up by the God of heaven, which shall break in pieces and consume all other kingdoms, an everlasting dominion which shall not pass away. He must reign, till he hath put all enemies under his feet. Dan. 2.44, and 7.13,14; 1 Corinthians 15.25; Psalms 110.1. These and similar passages are understood, by the proud and blinded Jews, *literally*, and they still contend that their Messiah will be a most powerful Prince, a

great fighter of battles, who will subdue their enemies and raise them above all the nations of the earth. But the predictions concerning the Lord of Hosts, strong and mighty, are not capable of so low a meaning. Our Redeemer is King of kings and Lord of lords. His kingdom is not of this world: his glory is infinitely removed from *military renown*, or all the dignity which can belong to a *civil ruler*. Heaven is his throne and the earth his footstool, light his covering, the clouds his chariots, his voice the thunder, his attendants the hosts of heaven and the excellent ones of the earth. He is *able* to save to the uttermost, and *rich enough* to secure for all his children an endless kingdom: this implies omnipotence and the fulness of the Godhead. If we ascribe to him only a power to influence our destination by *persuasion*, we demolish the rock of our strength and detract from his glory, for to him belong absolute authority and irresistible power. He is able to subdue all things to himself, for his authority is supreme and his dominion universal. He who once was crucified in weakness and laid in a sepulchre, is now exalted to the throne of glory with a "name which is above every name," whether among angels or men, controlling the universe and all its inhabitants, in subordination to his purpose of mercy. He sustains and regulates all the complicated motions and harmonious revolutions in the solar system and the starry world. The rays of light, emitted from the sun, moon and stars, are only faint emanations of His glory who dwells in light inaccessible. The everlasting hills, the ocean, the thunder, the tempest—call us to adore Him who weighed the mountains in scales and the hills in a balance, who divided a water course for the overflowing of waters, and a way for the lightning of thunder. He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. He maketh darkness his pavilion, and flaming fire his ministers. Angels attend his throne, and all creatures are subject to his control. When he came into the world, the angels were commanded to worship him; and, in compliance, they celebrated his birth, ministered to him in the desert and the garden, ascended with him to glory, and will attend him on the day of judgement. He is head over all things to the church, and he overrules all things for his people's good; and when this mystery shall be finished, time shall cease and eternity succeed. This world seems to be a scene of confusion and misrule; but He sits upon the floods and restrains the tumult of the people. He makes the wrath of men to praise him. The malignity of Satan, the ambition of princes, the revolutions of empires, the researches of philosophers, and the enterprise of merchants, are all overruled for the diffusion of knowledge and the spread of the gospel. Men, galled by oppression, enter the field of unequal conflict with ruthless tyrants and cast from them the chains of bondage: but the King of Zion has a more glorious purpose, which looks through the maze of life into eternity. He has engaged, by covenant, to bring many sons to glory, out of every kindred and nation and tongue. The way must be prepared; the thick gloom of ignorance must be dispelled, the fetters of despotism torn asunder, the fiend of superstition exposed and

driven from the hill of Zion. The waste places of the earth must be planted—the desolate, fertilized—the dark, enlightened. "The glory of the Lord shall be revealed, and all flesh shall see it together; *for the mouth of the Lord hath spoken it.* Isa. 40.5. Compare Isa. 52.10 and 53.10–12; Mal. 1.11; Matt. 24.14. This work is committed to Christ, and he will make all the resources of the material, intellectual and moral universe combine for its completion. When the enemy comes in like a flood, and, as at the present time, diffuses error and delusion, with the celerity of the electric fluid, we are perplexed about the issue; but He knows the end, from the beginning. In his eye, and by his direct agency, all events occupy that place and time in which they shall most directly promote his cause. *We* cannot trace the connexion between the relations of his vast empire and the result of all his plans: "such knowledge is too wonderful for us—it is high—we cannot attain unto it." But His counsel shall stand: he will do all his pleasure. He has the keys of hell and of death. He shutteth, and no man openeth, and openeth, and no man shutteth. To his servants he saith—"Behold, I have set before thee an open door, and no man *can shut it.* All power is given unto me in heaven and in earth—go ye, therefore—lo! *I am with you always, even unto the end of the world.*" "The Father loveth the Son, and hath given all things into his hand." Through his intercession, the Holy Spirit is bestowed to apply his redemption, to enlighten, guide, comfort, seal and purify all the heirs of his kingdom. His mediatorial glory includes the future blessedness of all his people; and when he shall present the whole church, for which he gave himself, without spot before the throne, this subject will be fully understood by all his children. Then we shall be like him, for we shall see him as he is.

Now, therefore, we should give to the knowledge of Christ a decided preference to the wisdom of this world, the pleasures of science, the gratifications of sense, and that transient and sickly elevation which rank and riches bestow. It is not necessary that all men be rich, learned or honored by worldly distinctions. True excellence must be sought above those puny distinctions, so eagerly sought and so highly valued by the world. Holiness is the grand distinction that will survive the prostration of all worldly greatness. If Christ be not formed in us the hope of glory, all our attainments are vain. Without this, the rich lack that treasure which endures for ever, and the learned are destitute of true wisdom, the want of which they will learn to deplore, when tongues shall cease and knowledge shall vanish away. "This is life eternal that they might *know thee, the only true God, and Jesus Christ,* whom thou hast sent." "I count all things but loss for the excellency of the KNOWLEDGE OF CHRIST JESUS MY LORD."

D. C.

THE REFORMED PRESBYTERIAN CHURCH.

From the minutes of the General Synod of this body of orthodox Presbyterians which have been politely furnished to us, by one of the members, we perceive

that an unhappy rupture has taken place, between two parties, who entertained different sentiments, respecting the relation which the civil institutions and authorities bear to the ecclesiastical, and respecting, in particular, the moral character of the Constitution and Government of the United States of America.

It appears, that a *pro re nata* meeting of one of the subordinate Synods was called in November, 1832. Several members, not regarding the call for that meeting as constitutional, nor the occasion of it sufficient to make it such, did not attend. A number, however, did convene, and after considerable confusion, a meeting was constituted. This meeting, declared by General Synod to be unlawful and not a meeting of the Subordinate Synod, appears to have been composed of one of the parties in the church. It proceeded to pass censures upon some of the members of Synod who were absent.

There was much altercation and confusion in the commencement of the regular meeting of Synod in April following, which occasioned one of the parties to withdraw to another place, where it transacted the business of Synod.

At the meeting of General Synod in August, before business was commenced, that portion of the members, called in the minutes of Synod *pro re nata* men, that is, those who had composed the meeting of November last, occasioned some disorder in the proceedings, by endeavoring to proceed according to the acts of the said meeting, which other members regarded as unconstitutional, and of which the General Synod had, as yet, heard nothing officially. The following minute will show the judgement of the Synod concerning this procedure and the determination of Synod thereon.

"Whereas, the Rev. —— ——, —— ——, and their associates, did, on the evening of the first meeting of this Synod, without allowing opportunity to this court to ascertain in any regular manner, the reason of their so doing, and in contravention of the appointment of this court, in a disorderly manner, interrupt the progress of the services of the sanctuary—and did secede from us when assembled to constitute this court, at the hour, in the place, and in the manner prescribed at its adjournment in August, 1831. And whereas, such unreasonable and violent separation is schismatical, factious, and contrary to the unity of the spirit and the bond of peace enjoined by the word of God; therefore—

"*Resolved*, That the aforesaid brethren and those who joined with them in their unchristian and disorderly course, are hereby declared to have gone out from us, and to be by their own act of secession, no longer members of the Reformed Presbyterian Church."

This is the view of the matter, which we gather from the minutes of the General Synod. The statements of the party, thus excluded from the church, we have not seen. Our time does not permit us to take any particular notice of the respective sentiments of the parties, on which they are at variance. To this we shall probably recur at another time.

Literary, Scientific, & Religious Intelligence.

ARRIVAL OF CAPTAIN ROSS.

After an absence of three years and a half, and when almost every hope of the safety of Captain Ross and his companions had been abandoned, it will, we doubt not, be highly gratifying to all classes of society, to learn that this intrepid navigator arrived at Hull, (Eng.) on the 18th of October.

The hardy veteran was dressed in seal-skin trowsers, with the hair outwards, over which he wore a faded naval uniform; and the weather beaten countenance of himself and his companions bore evident marks of the hardships they had undergone, although they appeared in excellent health.

By Captain Ross's account it appears, that the first season, that of 1829, was the mildest that had ever been recorded, and the sea was more clear of ice than had been experienced during any preceding voyages. On the 14th of August, Captain Ross reached the spot where the stores of the Fury were; landed without experiencing any difficulty, and there he found the provisions, &c. but not the wreck, which had totally disappeared. Having supplied all his wants at this depot, he advanced to the southward round Cape Carey, from whence the west coast led him, in a S. W. direction, to the latitude of 72 degrees N. Here he was for the first time seriously impeded by ice; but, after examining an inlet, he proceeded to urge his way to the southward, as near the west shore as the shallowness of the water permitted, and occasionally landed to take possession of the newly-discovered region for the British crown, with the usual ceremony. Owing to the rapidity of the tides and currents, the stubborn quality of the ice, and the rocky character of the coast, the voyage was extremely perilous. Having experienced several almost miraculous escapes from shipwreck, they ultimately succeeded in reaching the 70th degree of latitude, in a direction nearly due south of Fury Point, where their course was arrested by an impenetrable barrier of ponderous ice. In a harbor which they found at this extreme point they wintered.

In January, 1830, they opened a communication with a tribe of natives, who had never before held intercourse with strangers.—Friendship was soon formed between them and the tars, and the first winter, which was not very severe, was spent very pleasantly. Having learned from the natives, that the east sea was divided from the west by a neck of land, the point was examined, and *all hope of effecting a passage in that direction* COMPLETELY EXTINGUISHED.—Commander Ross, (nephew of Capt. Ross,) who was sent to survey the coast of the west sea, leading to Cape Turnagain, succeeded in getting within one hundred and fifty miles of it, and left off within a short distance of where Capt. Back expected Fish River to join the sea. They also determined that the land was continuous to that which forms Repulse Bay.

During the autumn of 1830, the voyagers waited in vain for the

ice to dissolve, as it had done the preceding year. They had not, with great exertion, proceeded more than four miles, (retracing their course,) when they were arrested, in a very dreary position, by the approach of a winter unparalleled in severity—the lowest temperature being 92 degrees below the freezing point. The summer proving no less rigorous for the season, little hope was entertained of a release, and a further progress of fourteen miles was all they could accomplish.

In October, 1831, the ship was laid up in the harbor in which she at present lies moored, and where the party endured the rigors of another winter, not less severe than that of the preceding year.—Their provisions being consumed, they had now no alternative but to abandon the vessel and proceed to the spot where the Fury's provisions still remained—a direct distance of two hundred miles, which was increased by one half, in consequence of the circuitous route which the ice obliged them to take. They accordingly left the Victory in May, 1832, and after a journey of uncommon labor and hardship, reached Fury Beach in the month of July. During this journey they had not only to carry their provisions and sick, but also a supply of fuel, for without melting snow they could not even procure a drink of water.

They repaired the Fury's boats, and attempted to escape; but it was September before they reached Leopold's Island, which they have fully established to be the N. E. point of America. Here they vainly waited for the ice to break. It presented an impenetrable mass, extending across Lancaster Sound and intercepting the progress of the fishing ships, which could advance no further than Admiralty Inlet, where some remained as late as the 19th September the same year. Winter set in, and they had no choice left but to retrace their steps, and spend another inclement season in canvass huts, covered with snow. They had no beds, clothing, or animal food. Capt. Ross says that their sufferings cannot be completely submitted to the public, for it could not be believed what they had undergone. The carpenter perished; and several others were so much reduced that they had to be carried to Batty Bay, where the boats had been left.

The spring and summer of the present year afforded the desolate party more cheering hopes. The ice opened on the 14th of August, and on the same day that Capt. Humphreys, in the Isabella, tried to reach Leopold's Island, they arrived there. The former could not cross the ice, and was driven by a N. W. gale to the southward, up Prince Regent's Inlet. The party remained there until the gale had departed, and, having crossed when the Isabella was to the southward, they passed to the northward of her, and, having gained the south shore of Lancaster Sound, they nearly reached its entrance before the Isabella overtook them. It is impossible for any description to do justice to the feelings on either side at meeting. None but those who have been in a similar situation can form any idea of what passed in the minds of men rescued from such misery by Divine Providence; nor can the feelings of him who was selected as the instrument of mercy, be fully apprehended.

The party were not more reduced by their sufferings than might have been expected. They have now recovered from the effect of their sufferings. The circumstance that Capt. Ross was rescued by the ship he commanded in 1818, is a curious and happy conclusion of the voyage, the result of which has been to establish, *that there is no new* [N. W.] *passage south of 74 degrees.*

The country discovered, which is larger than Great Britain, has been named Boothea, after Felix Booth, Esq. Sheriff of London in 1829, who much assisted Capt. Ross in fitting out the expedition.—The true position of the magnetic needle has been discovered, and much valuable information obtained for the improvement of geographical and philosophical knowledge. Capt. Ross had a good opportunity of verifying his former survey of the west coast of Baffin's Bay, which every master of a Greenland ship can testify to be most correct.

Only three men died during the voyage, two of whom were men whose constitutions were unfit for the climate. On the whole, it may be said, that this expedition has done more than any that preceded it: and let it be remembered, that Capt. Ross and his nephew were volunteers, serving without pay, for the attainment of a great national object, in prosecuting which they have lost their all.—*English pap.*

CONCLUSION.

In closing this, the second year of our editorial labors, we feel bound to acknowledge our gratitude to Almighty God, who has watched over and blessed us, in the fulness of his mercy. We wish to close this Volume, as the pious authors of the seventeenth century frequently did their works, with an ascription of "Glory to God."

It is gratifying that we are not obliged to deal in valedictory compliments to retiring subscribers. Only a single instance of discontinuance has come to our knowledge. Indeed, the terms are such that, except for dissatisfaction with the matter of the work, no one can have any occasion to discontinue. If any family in our connexion cannot afford to take the Magazine, it ought to be furnished gratuitously. And this could be done, if every family that is *abundantly able,* would patronise the work.

The next Volume will appear *in improved style,* and we hope that every friend of the work will use his influence for its circulation. And let the friend of Christ be animated in his exertions for this work by the reflection that he is helping to support a standard whose motto is Truth and Righteousness.

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